Miami Conference

Of the Church of the United Brethren in Christ

ONE HUNDRED AND SEVENTH SESSION

1916

Minutes of the One Hundred and Seventh Session

Miami Conference

Of the
Church of the United Brethren in Christ
Held at High Street U. B. Church, Dayton, Ohio
August 30–Sept. 3, 1916

Bishop G. M. Mathews, D.D., Dayton, Ohio, Presiding

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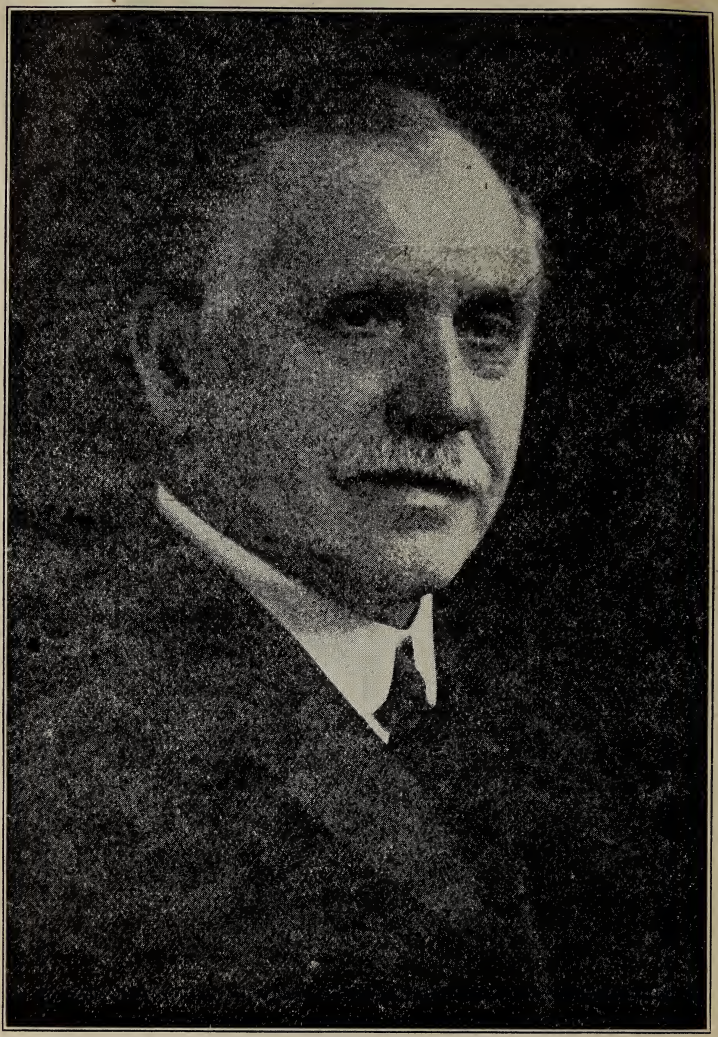

BISHOP G. M. MATHEWS

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Education—L. M. Martin.
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Otterbein Brotherhood—E. Schlotterbeck.
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Resolutions—W. Van Saun.

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Comfort, George J.	Mt. Healthy	Ohio
Comfort, W. T.	Ithaca	Ohio
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*Duckwall, G. W.	Dayton	Ohio
Dunkelberger, Allen	W. First, Dayton	Ohio
Dutton, J. H.	35 Warder, Dayton	Ohio
Farris, B. F.	636 Randolph St., Dayton	Ohio
Fout, Henry H.	945 Middle Drive, Woodruff Place, Indianapolis,	Ind.
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Flory, John W.		
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Klinefelter, W. H.	3736 Borden, Cincinnati	Ohio
Kissel, A.	R. R. No. 6, Box 70, Greenville	Ohio
*Kingman, E.		Africa
Kurtz, Charles W.	R. R. No. 1, Dayton	Ohio
Landis, Josiah P.	Second and Euclid, Dayton	Ohio
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McNelly, Calvin	New Madison, R. F. D.	Ohio
Miller, C. W.	Marion	Ohio
Mullaney, J. J.	2479 Lagonda Ave., Springfield	Ohio
Mumma, M. W.	Dayton	Ohio
Niswonger, Winfield, C.	51 Reigle St., Dayton	Ohio
Pantle, Jacob A.	Farmersville	Ohio
Penick, R. E.	507 Ross Ave., Hamilton	Ohio
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Powell, George T.	Burkhardt Ave., Dayton	Ohio
*Pruner, William J.	6139 Kimbark Ave., Chicago	Illinois
Rasey, S. E.	New Madison	Ohio
*Recob, F.	Westerville	Ohio
Replogle, James M.	Union City	Indiana
Rodgers, H. C.		
Saul, Elmer E.	Germantown, R. R. 4	Ohio
Schlotterbeck, R. E.	Lockington	Ohio
Shuey, William J.	South Perry St., Dayton	Ohio
Sechrist, Henry A.	West First Street, Dayton	Ohio
*Sinks, Walter	China Mission	China
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Warner, Ira D.	225 Bonner St., Dayton	Ohio
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Yingling, J. Elmer	Eaton	Ohio
Zimmerman, Ivory	Clayton	Ohio

*Absent.

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King, J. R.	(Otterbein Home) Lebanon	Ohio
Schmitt, J. H.	(Bonebrake Seminary) Dayton	Ohio
Roop, V.	(Bonebrake Seminary) Dayton	Ohio
A. Wolf	(Bonebrake Seminary) Dayton	Ohio
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Mrs. Wm. McKee	901 W. Third St., Dayton	Ohio
Mrs. Agnes K. Grigsby	7 Page Appts., 8 Burnside, Portland	Ore.
Mrs. W. R. Houlton	Springfield	Ohio

CLASSIFICATION OF MEMBERS OF CONFERENCE

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Bauer, G. F.
Bevis, N. D.
Bilger, O. F.
Boda, C. B.
Bohn, F. H.
Clippinger, Arthur R.
Comfort, M. I.
Comrey, E. S.
Comfort, George J.
Dunkelberger, A.
Dutton, J. H.
Farris, B. F.
Fout, H. H.
Flory, J. W.
Fox, R. M.
Frank, W. T.
Freymeyer, D. K.
Haerr, E. J.
Hohn, L. M.
Hoyle, Maud.
Huber, John G.
Johannes, Frank.
Kilbourne, J. W.
Kingman, E.
Klinefelter, W. H.
Kurtz, C. W.
Kephart, C. J.
Landis, J. P.
Loomis, C. W.
Martin, L. M.
Mathews, G. M.
Mayne, J. H.
Mayne, Virgil
McNelly, Calvin
Myers, D. E.
Mullaney, J. J.
Niswonger, W. C.
Pantle, J. A.
Penick, R. E.
Plack, C. E.
Powell, G. T.
Rasey, S. E.
Replogle, J. M.
Saul, E. E.
Sechrist, H. A.
Smelker, W. H.
Snyder, C. W.
Stein, M. O.
Stephens, C. W.
Underwood, W. I.
Van Saun, Walter O.
VanSickle, W. M.
Wahl, G. A.
Weimer, E. S.
Wellbaum, O. D.
Wilson, D. R.
Yingling, J. E.
Zimmerman, I.

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Beckett, J. N.
Bittner, A. E.
Bowers, E. W.
Cool, E. C.
Dougherty, R. P.
Halstead, T. J.
Huddle, E. P.
Sipe, J. A.

SUPERANNUATED ITINERANTS

Berger, D.
Bovey, H. A.
Bushong, T. F.
Caylor, E. H.
Geyer, M. R.
Hemphill, R. E.
Huddle, Samuel
Miller, C. W.
Pruner, W. J.
Shuey, W. J.
Swain, J. L.
Stewart, J. P.
Thompson, H. A.
Williams, J. D.

LOCAL MINISTERS

Applegate, H. R.
Bailey, Ella
Burris, C. E.
Cissna, A. H.
Comfort, W. T.
Clark, H. C.
Duckwall, G. W.
Fryman, C. E.
Fuchs, W. J.
Grill, A. A.
Brill, S. L.
Hendrix, J. P.
Hess, D. L.
Hughes, W. R.
Jacoby, G. R.
Love, R.
Meyer, C. F.
Myer, H. L.
Recob, F.
Rodgers, E. K.
Schotterbeck, R. E.
Sinks, Walter
Smith, C.

DEACONESSES

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Hamilton, Ella

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Aley Chapel—Mrs. Effie Smith, Dayton, R. R. 17.
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Miamisburg—F. E. Williams, Mrs. Maney, Miamisburg.
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Middletown, Maple Park—H. Spellman.
Millville—T. Ditman, Hamilton, R. R.
Mt. Healthy—J. M. Kissick, Mt. Healthy.
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North Bend—W. L. Doty, Cleves, R. R.

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Newport—Mrs. E. S. Baker, Newport, Ky.
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Olivet—M. L. Haller, Dayton, Lakewood Ave.
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Otterbein Home—J. Nicholas, Lebanon, R. R. 6.
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Piqua—O. Snipp, Piqua.
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Willey Memorial—W. Bauer, Cincinnati, Cumminsville.
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Yorkshire—I. Crouse, Yorkshire.
Springboro—Mrs. S. Bell.

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1. Aley Chapel, 63, J. H. Schmitt, pastor.
2. Antioch, 132, and Pyrmont, 96, M. W. Mumma, pastor.
3. Arcanum, 395, D. R. Wilson, pastor.
4. Beardshear, 107, J. L. Armstrong, pastor.
5. Beavertown, 138, O. F. Bilger, pastor.
6. Bowlusville, 67, E. J. Haerr, pastor.
7. Brookville, 321, J. A. Albright, pastor.

Cincinnati—

8. Cherry Grove, 207; Five Mile, 62; L. M. Hohn, pastor.
9. Cheviot, 56, E. S. Comrey, pastor.
10. Clifton, 128, W. C. Andreas, pastor.
11. Colerain, Bevis, 64; Georgetown, 53; Mt. Airy, 62; Fairplay, 9, J. H. Mayne, pastor.
12. Norris Memorial, 89, L. M. Martin, pastor.
13. Willey Memorial, 108, W. H. Klinefelter, pastor.

Dayton—

14. Belmont, 215, J. H. Truesdale, pastor.
15. Carrmonte, 74, V. Roop, pastor.
16. Cowden Memorial, 533, J. H. Dutton, pastor.
17. East Dayton, 378, G. T. Powell, pastor.
18. Euclid Avenue, 735, A. R. Clippinger, pastor.
19. First Church, 750, J. G. Huber, pastor.
20. Fairview, 140, G. F. Bauer, pastor.
21. Ft. McKinley, 108, R. E. Applegate, pastor.
22. High Street, 254, J. W. Kilbourne, pastor.
23. Hartford Street, 449, W. C. Niswonger, pastor.
24. Home Avenue, 283, N. D. Bevis, pastor.
25. Miami Chapel, 326, O. O. Arnold, pastor.
26. Oak Street, 747, Ira D. Warner, pastor.
27. Olivet, 184, B. F. Farris, pastor.
28. Troy Street, 142, J. W. Flory, pastor.
29. Kingsville, 64, Virgil Mayne, pastor.
30. Eaton, 304, J. E. Yingling, pastor.
31. Englewood, 87, W. H. Smelker, pastor.
32. Eldorado, 141; West Manchester, 87; Castine, 124; E. S. Weimer, pastor.
33. Germantown, 447, O. D. Wellbaum, pastor.
34. Greenville, 341, W. M. VanSickle, pastor.
35. Hamilton, 146, R. E. Penick, pastor.
36. Harrison, 48; Rockdale, 106; New Baltimore, 53; Otwell, 12, Walter Van Saun, pastor.

37. Ithaca, 235; Verona, 203; West Sonora, 78, M. I. Comfort, pastor.
38. Lewisburg, 385, C. W. Stephens, pastor.
39. Liberty, 154; Twin, 87; Farmersville, 128; Johnsville, 160, J. A. Pantle, pastor.
40. Lockington, 192; Bunker Hill, 28; Hopewell, 24; New Hope, 57; Kirkwood, 22, R. E. Schlotterbeck, pastor.
41. Miamisburg, 295, G. A. Wahl, pastor.
42. Middletown, 369, W. T. Frank, pastor.
43. Millville, 97, A. Dunkelberger, pastor.
44. Mt. Healthy, 128, R. M. Fox, pastor.
45. New Hope, 110; Pleasant Hill, 105; C. Fryman, pastor.
46. New Haven, 275, C. W. Snyder, pastor.
47. New Madison, 235; Yankeetown, 121, S. E. Rasey, pastor.
48. Newport, 160, S. F. Wenger, pastor.
49. North Bend, 240; Zion, 56, C. T. Walker, pastor.
50. Otterbein, 199, C. McNelly, pastor.
51. Otterbein Home, 64, J. R. King, pastor.
52. Piqua, 351, C. B. Boda, pastor.
53. Potsdam, 139, W. H. Smelker, pastor.
54. Rossburg, 73; Heistand, 53; Rosehill, 106; Mt. Zion, 47; New Weston, 54, C. E. Plack, pastor.
55. Rosewood, 187; Union, 68; Salem, 65, M. O. Stein, pastor.
56. Salem, 163; Arlington, 141; Phillipsburg, 152, I. Zimmerman, pastor.
57. Savona, 102; Caylor, 150; Mt. Zion, 65, A. C. Barnhardt, pastor.

Springfield—

58. Columbus Avenue, 97, Maude E. Hoyle, pastor.
59. Lagonda Avenue, 347, J. J. Mullaney, pastor.
60. Sulphur Grove, 107, A. R. Wolfe, pastor.
61. Springboro, 46, E. E. Saul, pastor.
62. Utica, 37; Oregonia, 53, E. E. Saul, pastor.
63. Union City, 433, J. M. Replogle, pastor.
64. Union Chapel, 136; Maple Park, 15, A. Dunkelberger, pastor.
65. Vandalia, 205; Ginghamsburg, 115, F. H. Bohn, pastor.
66. Waterhouse, 93; Hill Grove, 70; Pleasant Grove, 51, A. Kissell, pastor.
67. West Elkton, 125; Greenbush, 71; Brown's Run, 141; State Road, 129; H. C. Clark, pastor.
68. West Middletown—Jacksonburg, 50; Pleasant Ridge, 125, F. Johannes, pastor.
69. Wagner, 83, J. B. Kiracofe, pastor.
70. Yorkshire, 18, J. H. Schmitt, pastor.

IN MEMORIAM

The following list includes all the deceased members of Miami Annual Conference of whom mention is made in Conference minutes. It is greatly to be regretted that greater care has not been observed in the preparation of the memoirs. In many cases the mere FACT of death ONLY is recorded.

DECEASED MEMBERS OF MIAMI CONFERENCE—1810-1914.

"They may rest from their labors; and their works do follow them."

CHERISHED NAMES.	DIED
WILLIAM P. SMITH	1816
FREDERICK KLINGER	1823
ABRAHAM PONSLER	1824
JOHN GEORGE PFRIMMER	1825
JOHN HARVEY	1828
THOMAS HAINES	1828
JACOB MAHAN	1829
ARCHIBOLD E. MICHAEL	1829
PHILIP SAUR	1832
MICHAEL COOVER	1839
GEORGE HOFFMAN	1839
ROBERT DUNCAN	1839
Ex-BISHOP ANDREW ZELLER	1839
JOSEPH H. FRY	1841
WILLIAM OGBORN	1841
PETER BONEBRAKE	1843
JACOB FLICKINGER	1844
CHRISTIAN SHEARER	1844
ISAAC V. D. ROBERTSON	1846
DAVID KISER	1848
FREDERICK BONEBRAKE	1849
ROBERT A. WHEAT	1850
WILLIAM R. LEWIS	1850
JACOB KEMP, SEN.	1851
Ex-BISHOP HENRY KUMLER	1854
MARTIN BOEHM	1855
DANIEL BONEBRAKE	1856
Ex-BISHOP JOSEPH HOFFMAN	1857
CURTIS EDWARDS	1858
JOHN ZELLER	1858
JOHN ALLEN	1859
WILLIAM P. RHINEHART	1861
JACOB ANTRIM	1861
JACOB SURFACE	1861
DANIEL TROYER	1863
SWAIN CORSON	1863
THOMAS SHAIN	1863
DANIEL N. FLEMING	1863
JOHN KEMP, SEN.	1865
JACOB M. MARSHALL	1866
JACOB G. KING	1867
Ex-BISHOP JOHN COONS	1869
JOHN COLEMAN	1871
ELIAS W. HOFFNER	1873
DANIEL ANTRIM	1873
O. SHOOP	1873

CHERISHED NAMES.

	DIED
CONRAD BONEBRAKE	1874
JOHN L. HOFFMAN	1875
SIMON GEETING	1875
STEPHEN M. HEARN	1877
WILLIAM NICHOLAS	1878
JACOB KING	1878
JAMES FLEENOR	1879
ADAM HETZLER	1880
JOHN SLIFE	1880
WILLIAM K. McCABE	1881
FRANK N. FOWLER	1881
Ex-Bishop HENRY KUMLER, Jr.	1882
DANIEL C. KUMLER	1882
JOHN KEMP, Jr.	1883
W. H. LANTHURN	1884
HENRY HOFFMAN	1884
LUKE E. PIERCE	1884
G. L. GILBERT	1885
W. W. COONS	1886
JAMES LONG	1888
CHRISTOPHER FLINCHBAUGH	1888
HENRY TOBEY	1889
CHESTER BRIGGS	1890
HENRY SURFACE	1891
JOSEPH GOMER	1892
LAWRENCE BURNS	1894
W. G. WELLS	1896
L. A. McGREW (Massacred in Africa, May 9)	1898
JOHN WALTER	1899
W. R. HOULTON	1899
J. W. GLENN	1902
J. B. DOUGHMAN	1902
SARAH A. DICKEY	1904
GRANVILLE M. HEMPHILL	1905
CYRUS J. BURKERT	1905
COLUMBUS HALL	1906
WILLIAM McKEE	1907
J. D. HOLTZINGER	1907
J. W. BOVEY	1908
D. MYERS	1908
S. M. HIPPARD	1909
I. L. KEPHART	1909
C. H. SNYDER	1910
F. G. GRIGSBY	1911
HENRY GARST	1911
D. K. FLICKINGER	1911
G. W. ARNOLD	1912
W. K. ALBRIGHT	1914

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last."

"Oh, how sweet it will be, in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

HISTORICAL CHART

No.	Time of Session	Place Where Held	Bishop	Chairman	Secretaries.
1	August, 1810	Michael Crider's, Ross Co.		Newcomer	
2	August, 1811	New Lancaster, Fairfield Co.		Newcomer	
3	August, 1812	Andrew Zeller's, Montgomery Co.		Newcomer	William P. Smith
4	August, 1813	Peter Sites', Fairfield Co.	Newcomer		William P. Smith.
5	August, 1814	Andrew Zeller's.	Newcomer		
6	June, 1815	Jacob Mecklin's, Fairfield Co.	Newcomer	Abraham Heistand	John G. Pfrimmer and Wm. P. Smith.
7	June 1816,	Andrew Zeller's	Newcomer	John G. Pfrimmer	Henry Evinger and Conrad Roth.
8	June, 1817	Sister Cramer's, Fairfield Co.	Newcomer	Andrew Zeller	John G. Pfrimmer and John McNamar.
9	June, 1818	John Henry Fry's, Warren Co.	Newcomer	Andrew Zeller	John G. Pfrimmer and John McNamar.
10	June, 1819	Frederick Pontius'	Newcomer	Andrew Zeller	John G. Pfrimmer and John McNamar.
11	June, 1820	H. Kumler's, Sr.	Newcomer	Andrew Zeller	John G. Pfrimmer and John McNamar.
12	May, 1821	Adelphia	Newcomer	Joseph Hoffman	H. Kumler, Sr., and Samuel Heistand.
13	May, 1822	Andrew Zeller's	Newcomer	Joseph Hoffman	Samuel Heistand and Leonard Jones.
14	August, 1823	Charlestown, Ind.	Newcomer	Joseph Hoffman	Leonard Jones and Adam Besser.
15	June, 1824	Abraham Bookwalter's, Ross Co.	Newcomer	Joseph Hoffman	Samuel Heistand and Alfred Carder.
16	August, 1825	Miltonville	H. Kumler, Sr.	John G. Pfrimmer	J. T. Stewart and L. Bottenberg.
17	June, 1826	Clear Creek Chapel, Warren Co.	Newcomer	H. Kumler, Sr.	J. T. Stewart and F. Smith.
18	May, 1827	Corydon, Ind.	Newcomer	H. Kumler, Sr.	James T. Stewart.
19	May, 1828	Miltonville	Newcomer	H. Kumler, Sr.	Craven Lynn and John Henry Fry.
20	May, 1829	Jacob Garst's, nr Germantown	Newcomer	H. Kumler, Sr.	David Keger and Frederick Smith.
21	May, 1830	Clear Creek Chapel, Warren Co.			No minutes recorded.
22	May, 1831	Germantown	H. Kumler, Sr.	Joseph Hoffman	Frederick Smith and Martin Boehm.
23	May, 1832	Miltonville	H. Kumler, Sr.	Joseph Hoffman	M. Bottenberg and Martin Boehm.
24	May, 1833	Germantown	H. Kumler, Sr.	William Brown	M. Bottenberg and Martin Boehm.
25	May, 1834	Bonebrake's Church, Preble Co.	H. Kumler, Sr.	John McNamar	Martin Boehm.
26	May, 1835	Germantown	H. Kumler, Sr.	Andrew Zeller	Simon Geeting and Daniel Kumler.
27	May, 1836	Indian Creek Chapel, Butler Co.	H. Kumler, Sr.	Joseph Hoffman	M. Bottenberg and Henry Kumler, Jr.
28	May, 1837	Miltonville	Samuel Heistand	H. Kumler, Sr.	Martin Boehm.
29	May, 1838	Bonebrake's Church, Preble Co.	H. Kumler, Sr.	Joseph Hoffman	Isaac Robertson.
30	May, 1839	Germantown	H. Kumler, Sr.	Joseph Hoffman	William Collins and John H. Fry.
31	April, 1840	Indian Creek Chapel, Butler Co.	H. Kumler, Sr.	Joseph Hoffman	William Collins.
32	May, 1841	Lewisburg	H. Kumler, Sr.	H. Kumler, Jr.	William Collins.
33	May, 1842	Liberty	H. Kumler, Jr.	H. Kumler, Jr.	William R. Rhinehart.
34	April, 1843	Germantown	John Koons	H. Kumler, Sr.	William R. Rhinehart.
35	April, 1844	Lewisburg	H. Kumler, Jr.	H. Kumler, Sr.	William R. Rhinehart.
36	March, 1845	Clear Creek Chapel, Warren Co.	William Hanby	Joseph Hoffman	William R. Rhinehart.
37	March, 1846	Otterbein Chapel, Darke Co.	John Russel	H. Kumler, Sr.	Asa Coho.

38	Jan., 1847	Lewisburg	Glossbrenner	H. Kumler, Sr.	George Geeting.
39	Sept., 1848	Farmersville	Glossbrenner	H. Kumler, Sr.	William R. Rhinehart and L. S. Grove
40	Sept., 1849	Bluffton, Ind.	Edwards	H. Kumler, Sr.	L. S. Grove.
41	Oct., 1850	Seven Mile	Glossbrenner	H. Kumler, Sr.	Wm. R. Rhinehart and W. J. Shuey.
42	Sept., 1851	New Hope	Jacob Erb	Joseph Hoffman	Wm. R. Rhinehart and W. J. Shuey.
43	Sept., 1852	Pleasant Ridge Chapel	Glossbrenner	John Coons	Wm. R. Rhinehart and Jos. Weikard.
44	August, 1853	Miami Chapel	Edwards	John Coons	W. J. Shuey and Wm. R. Rhinehart.
45	Sept., 1854	Brown's Run Chapel	Edwards	John Coons	W. J. Shuey and Joseph Weikard.
46	Sept., 1855	Seven Mile	Edwards	John Coons	John Kemp, Jr.
47	Sept., 1856	Cincinnati	Glossbrenner	H. Kumler, Jr.	William J. Shuey.
48	Sept., 1857	Millville	Edwards	John Coons	J. D. Holtzinger.
49	Sept., 1858	Lewisburg	Edwards	H. Kumler, Jr.	W. J. Shuey and W. H. Lanthurn.
50	Sept., 1859	Liberty	Edwards	H. Kumler, Jr.	W. J. Shuey and J. D. Holtzinger.
51	August, 1860	Beavertown	Edwards	Glossbrenner	W. J. Shuey and W. H. Lanthurn.
52	August, 1861	Miami Chapel	Edwards	John Coons	H. Garst and W. H. Lanthurn.
53	August, 1862	Germantown	Edwards	John Coons	H. Garst and D. Berger.
54	August, 1863	Miltonville	Edwards	John Coons	J. M. Marshall and W. J. Shuey.
55	August, 1864	Union Chapel	Edwards	John Walter	J. M. Marshall and B. W. Day.
56	Sept., 1865	West Sonora	Edwards	H. Kumler	J. M. Marshall and J. D. Holtzinger.
57	August, 1866	Germantown	Edwards	E. W. Hoffman	B. W. Day and J. D. Holtzinger.
58	August, 1867	New Hope	Edwards	E. W. Hoffman	P. H. Davis.
59	August, 1868	Pyrmont	Edwards	E. W. Hoffman	P. H. Davis and C. J. Burkert.
60	August, 1869	Dayton	Glossbrenner	E. W. Hoffman	C. J. Burkert and P. H. Davis.
61	August, 1870	New Haven	Glossbrenner	W. J. Shuey	William Dillon and C. J. Burkert.
62	August, 1871	Pleasant Hill	Glossbrenner	William McKee	C. J. Burkert and William Dillon.
63	August, 1872	Pleasant Ridge	Glossbrenner	W. J. Shuey	C. J. Burkert and William Dillon.
64	August, 1873	Arcanum	Weaver	William McKee	S. M. Hippard and C. J. Burkert.
65	August, 1874	Otterbein Chapel	Weaver	William McKee	C. J. Burkert and S. M. Hippard.
66	August, 1875	Miltonville	Weaver	G. L. Gilbert	C. J. Burkert and S. M. Hippard.
67	August, 1876	Vandalia	Weaver		C. J. Burkert and S. M. Hippard.
68	August, 1877	Springboro	Dickson		C. J. Burkert.
69	August, 1878	Cherry Grove	Dickson		C. J. Burkert.
70	August, 1879	Beavertown	Dickson		C. J. Burkert.
71	August, 1880	Germantown	Dickson		C. J. Burkert.
72	August, 1881	Union City	Glossbrenner		C. J. Burkert.
73	August, 1882	First Church, Dayton	Glossbrenner	W. J. Shuey	C. J. Burkert.
74	August, 1883	Lagonda	Glossbrenner	W. J. Shuey	C. J. Burkert.
75	August, 1884	Arcanum	Glossbrenner	W. J. Shuey	C. J. Burkert and W. A. Shuey.
76	August, 1885	Summit Street, Dayton	Weaver		C. J. Burkert and W. A. Shuey.
77	August, 1886	Greenville	Dickson		C. J. Burkert and W. A. Shuey.
78	August, 1887	Brookville	Castle		C. J. Burkert and W. A. Shuey.
79	August, 1888	Ithaca	Kephart		C. J. Burkert and J. W. Kilbourne.
80	August, 1889	Miamisburg	Dickson		C. J. Burkert and J. W. Kilbourne.
81	August, 1890	Cherry Grove	Weaver		C. J. Burkert and J. W. Kilbourne.
82	Sept., 1891	Springfield	Castle	W. J. Shuey	C. J. Burkert and J. W. Kilbourne.
83	August, 1892	Miami Chapel, Dayton	Kephart		C. J. Burkert and J. W. Kilbourne.

HISTORICAL CHART—Continued

No.	Time of Session	Place Where Held	Bishop	Chairman	Secretaries.
84	August, 1893	Vandalia	Mills		C. J. Burkert and J. W. Kilbourne.
85	Sept., 1894	Germantown	Kephart		C. J. Burkert and J. W. Kilbourne.
86	Sept., 1895	Dayton, First Church	Weaver		C. J. Burkert and J. W. Kilbourne.
87	Sept., 1896	Lewisburg	Hott		C. J. Burkert and J. W. Kilbourne.
88	Sept., 1897	New Haven	Hott		C. J. Burkert and J. W. Kilbourne.
89	August, 1898	Phillipsburg	Hott		C. J. Burkert and J. W. Kilbourne.
90	August, 1899	Cincinnati	Hott		C. J. Burkert and J. W. Kilbourne.
91	August, 1900	Hartford Street, Dayton	Hott		C. J. Burkert and J. W. Kilbourne.
92	August, 1901	Ithaca, Darke Co	Kephart		C. J. Burkert and W. C. Niswonger.
93	August, 1902	New Madison	Kephart		C. J. Burkert and W. C. Niswonger.
94	August, 1903	Middletown	Kephart		C. J. Burkert and W. C. Niswonger.
95	August, 1904	Riverdale, Dayton	Kephart		C. J. Burkert and W. C. Niswonger.
96	August, 1905	Eaton	Mills		C. J. Burkert and W. C. Niswonger.
97	August, 1906	Brookville	Mills		W. M. VanSickle and W. C. Niswonger.
98	August, 1907	Troy Street, Dayton	Mills		W. M. VanSickle and W. C. Niswonger.
99	August, 1908	Union City, Ind.	Mills		W. M. VanSickle and W. C. Niswonger.
100	August, 1909	First Church, Dayton	Bell		W. M. VanSickle and W. C. Niswonger.
101	August, 1910	Piqua	Mathews		W. M. VanSickle and W. C. Niswonger.
102	August, 1911	East Dayton	Weekly		W. M. VanSickle and W. C. Niswonger.
103	August, 1912	Germantown	Weekly		W. M. VanSickle and W. C. Niswonger.
104	August, 1913	College Hill, Cincinnati	Mathews		W. M. VanSickle and E. E. Saul.
105	August, 1914	Springfield	Mathews		W. M. VanSickle and E. E. Saul.
106	August, 1915	Miamisburg	Mathews		W. M. VanSickle and E. E. Saul.
107	August, 1916	High Street, Dayton	Mathews		W. M. VanSickle and E. E. Saul.

STANDING RESOLUTIONS

The Conference journal has been carefully examined, and all standing resolutions of special use are incorporated.

Conference of 1875, Miltonville session:

Resolved, That the missionary money appropriated to the different missions in this Conference be paid quarterly, and that no part of it be paid except by order of the Conference Superintendent, and if in the judgment of the quarterly conference the missionary fails to faithfully perform his work it shall be in the power of the next Conference, upon the recommendation of the Conference Superintendent, to withhold any part of the amount appropriated by this Conference.

Conference of 1880, Germantown session:

Resolved, That it is the sense of the Conference that hereafter the word "dropped" be applied only to persons who sustain the relation of seekers to the Church and cease to be such in fact, or such as are mentioned in Chapter V., Section 1, and Clause 3, of Discipline.

Conference of 1882, Dayton First Church session:

Resolved, That the examination in course of reading shall hereafter be conducted in writing.

Conference of 1890, Cherry Grove session:

CONFERENCE CLAIMANTS.

Resolved, That the amount appropriated to Conference claimants be *hereafter paid quarterly* by the treasurer.

MISSION CHARGES.

Resolved, That the amount received as missionary appropriation by mission charges be added to the amount of salary received on the charge, and be so reported to the Conference chart.

Conference of 1908, Union City session:

Resolved, That we continue the minimum salary plan in this Conference; and that appropriations to missions be made at least on the basis of the minimum salary where full time is rendered. All contingencies which may arise shall be referred to the Conference Board of Trustees by the Conference Superintendent for adjustment.

Conference of 1915, Miamisburg session:

Resolved, That we renew the action taken by the Conference one year ago with reference to superannuated preachers, to-wit: that all superannuated itinerants who have served in this Conference continuously in the active itinerancy for forty consecutive years, shall receive three hundred dollars per year, and those having served thirty consecutive years shall receive two hundred and fifty dollars, and those having served twenty years shall receive two hundred dollars; and that this action shall be permanent unless rescinded or changed by special action of the Conference.

MUTUAL BENEFICIAL SOCIETY
OF
Miami Annual Conference of the United Brethren in Christ
CONSTITUTION

ARTICLE I.—NAME.

The name of this society shall be the Mutual Beneficial Society of Miami Annual Conference of the United Brethren in Christ.

ARTICLE II.—OBJECT.

The object of this society shall be mutual benefit in case of death, as hereinafter stated.

ARTICLE III.—MEMBERSHIP.

1. Any minister of Miami Annual Conference may become a member of this society by a vote of the society, and paying to the Secretary one dollar entrance fee, which binds him to pay two dollars for the benefit of the heirs of each and every member on his death; the said two dollars to be paid to the Secretary of this society within thirty days after the date of the notice of the death of the member.

2. Membership in this society must be taken within one year after entering into full, active service in the Conference in the case of those coming from their quarterly conferences and those coming from their annual conferences or churches, who have not reached the age of thirty-five years. If membership is not taken within that time, the applicant must pay to the secretary, in addition to the initiation fee, a sum equal to the amount of the annual and mortality dues having accrued to each member of this society since the applicant's first year of service in the Conference. In the case of those coming from other conferences or churches and who are over thirty-five years of age, the applicant must pay to the secretary, in addition to the initiation fee, a sum equal to the amount of the annual and mortality dues having accrued to each member since applicant became thirty-five years of age.

3. The wife of any minister of Miami Conference may become a member of this society, with the same privileges and advantages, upon the same conditions as ministers, provided such wife is in good bodily health at the time of the application.

4. Each member shall pay one dollar annually to the Secretary of the society, said sum to be paid at the annual session of the Conference. The Secretary shall give notice to all members of the time when payment shall become due.

5. Not more than two mortality assessments shall be made per conference year while there is $1,000 or more in the treasury.

ARTICLE IV.—BENEFITS.

The amount of two hundred dollars shall be paid on the death of any member of the society, to his wife, or her husband, or if none, then to his or her children, and if neither, then to his or her estate.

ARTICLE V.—OFFICERS.

The officers of this society shall be a President, a Vice President, a Secretary, and a Treasurer, all of whom shall be members of the Annual Conference.

1. The President shall preside at all the meetings of the society, and shall sign all orders for money to be paid out by the Treasurer and in case of death, resignation, or absence of the President, the Vice President shall perform his duties.

2. The Secretary shall keep a correct account of all the transactions and take charge of all the papers and books of the society. Within ten days after the death of a member he shall notify all surviving members of the date of the death of such member, and also the date on which the obligation of such must be met, and shall countersign all orders for money to be paid out by the Treasurer. He shall also see that each member is provided with a proper certificate of membership, and the amount of benefit due his heirs at his death, and sign said certificate himself, and secure the signature of the President to the same.

3. The Treasurer shall keep safely all money belonging to the society, and shall disburse the same only on the order of the President, countersigned by the Secretary. Within thirty days after the death of a member, on the order of the President, countersigned by the Secretary, he shall pay to the heirs of such deceased member the amount of the benefit, two hundred dollars, herein prescribed. He shall give receipts for all moneys received, and take vouchers for all disbursed. He shall make a full report of all moneys received and disbursed to the regular meeting of the society at each Annual Conference session.

ARTICLE VI.

Transfer to another Conference of the United Brethren in Christ shall not forfeit membership; but any member who has been expelled, or has withdrawn from the Conference without its consent, forfeits his membership. Any person failing to pay the two dollars agreed upon within thirty days after the date of the notice of the death of a member, or his annual dues, as herein provided for, shall from that time cease to be a member, and shall have no claims upon any benefits of the Society, and shall not be reinstated until all omitted obligations are paid in full.

ARTICLE VII.—MEETINGS.

A regular meeting of the society shall be held annually during the session of the Conference at the call of the President. At such annual meeting the officers of the society shall be elected, by ballot, and such other business transacted as may be in accordance with the object sought by the society. A majority of the members, other than honorary, shall constitute a quorum.

ARTICLE VIII.—ADDITIONAL NOTICE.

All members who may not have paid within thirty days from the date of notice of the death of a member the agreed upon two dollars, shall be again notified by the Secretary of the time when the thirty days in which payment was to have been made expired, and shall be allowed ten days additional in which to pay the same; any member failing in this, his membership is forfeited.

ARTICLE IX.—AMENDMENTS.

This Constitution may be changed or amended by a vote of two-thirds of all the ministerial members present at a regular meeting of the society.

ROLL OF MEMBERS

Albright, Nancy 1898
Arnold, O. O. 1909
Arnold, Mrs. O. O. 1911
Arthur, E. J. 1897
Arthur, Alice Maud 1902
Barnhardt, A. C. 1910
Barnhardt, Iva M. 1912
Bauer, G. F. 1914
Beckett, J. N. 1893
Beckett, Mrs. J. N. 1905
Bevis, N. D. 1916
Bevis, Ruth 1916
Bilger, O. F. 1907
Bittner, A. E. 1912
Boda, C. B. 1900
Bohn, F. H. 1887
Bohn, Louisa 1903
Bookwalter, L. 1890
Bowers, E. W. 1888
Bowers, Dora B. 1898
Brubaker, U. B. 1915
Brubaker, Martha 1915
Bushong, T. F. 1887
Bushong, Laura M. 1898
Caylor, E. H. 1897
Clippinger, A. R. 1911
Comfort, M. I. 1906
Comfort, Geo. J. 1907
Cool, E. C. 1913
Cool, Mrs. E. C. 1914
Dunkelberger, A. 1887
Dunkelberger, Laura 1908
Dutton, J. H. 1912
Farris, B. F. 1908
Farris, Hattie L. 1908
Flory, J. W. 1887
Fout, H. H. 1892
Fout, Adah C. 1901
Grigsby, Mrs. F. G. 1900
Hamilton, G. W. 1888
Hamilton, Clara G. 1912
Hamilton, Ella 1913
Hemphill, Ruth E. 1896
Hohn, L. M. 1915
Hohn, Mrs. L. M. 1916
Hoyle, Maude E. 1914
Huber, J. G. 1895
Huddle, S. 1887
Huddle, Elizabeth 1902
Judy, Clayton 1910
Judy, Mrs. Clayton 1910
Keister, S. W. 1887
Kilbourne, J. W. 1890
Kilbourne, Mary A. 1898
Kissell, A. 1906
Kissell, Mrs. A. 1906
Klinefelter, W. H. 1895
Klinefelter, Mrs. W. H. 1916
Kurtz, C. W. 1894
Landis, J. P. 1887
Loomis, C. W. 1915
Loomis, Leila E. 1915
Mathews, G. M. 1888
Mayne, J. H. 1887
Mayne, Virgil B. 1915
Mayne, Lydia B. 1915
McKee, Mrs. William 1901
McNelly, Calvin 1906
Miller, C. W. 1887
Meyer, C. F. 1907
Myer, Herbert 1916
Niswonger, W. C. 1887
Niswonger, Clara A. 1898
Penick, R. E. 1914

Penick, Mrs. R. E. 1916
Plack, C. E. 1912
Plack, Mrs. C. E. 1915
Pantle, Jacob 1892
Pantle, Ella 1902
Pruner, W. J. 1895
Rasey, S. E. 1912
Rasey, Mrs. S. E. 1913
Replogle, J. M. 1893
Saul, E. E. 1887
Saul, Alma J. 1898
Sechrist, H. A. 1887
Sechrist, Rosetta 1898
Shuey, W. J. 1887
Smelker, W. H. 1910
Smelker, Muriel D. 1910
Swain, J. L. 1887
Stewart, J. P. 1902
Stewart, Matilda 1903
Stephens, C. W. 1902
Stephens, Minnie A. 1904
Underwood, W. I. 1910
VanSickle, W. M. 1891
Van Sickle, Clara B. 1902
Wahl, G. A. 1905
Wahl, Lizzie A. 1908
Warner, Ira D. 1915
Weimer, E. S. 1903
Wellbaum, O. D. 1911
Wellbaum, Mrs. O. D. 1911
Honary Member—
Miller, L. O. 1911

Chester Briggs, died July 7, 1890; Lawrence Burns, died April 11, 1884; W. G. Wells, died July 24, 1896; L. A. McGrew, died May 9, 1898; Margery F. VanSickle, died September 13, 1898; Nancy Holtzinger, died May 4, 1899; John Walter, died May 14, 1899; W. R. Houlton, died June 15, 1899; G. M. Hemphill, died January 27, 1905; C. J. Burkett, died November 12, 1905; J. D. Holtzinger, died June 4, 1907; Wm. McKee, died October 6, 1907; Elizabeth Hamilton, died October 22, 1907; S. M. Hippard, died May 22, 1909; C. H. Snyder, died January 27, 1910; F. G. Grigsby, died February 27, 1911; D. K. Flickinger, D.D., died August 29, 1911; G. W. Arnold, died February 27, 1912; Hannah Swain, died February 20, 1913; W. K. Albright, died March 28, 1914: Anna Burkert, died May 24, 1916.

Amount of money in treasury, September 1, 1916 ..... $1,764.95

	FIELD OF LABOR	Name of Preacher	No. Churches on Charge	No. New Churches Organized	No. Churches Disorganized	Beginning of Year	Received by Conf. of Faith	Received by Letter or Transfer	Rec'd by Change in Boundary
1	Aley Chapel	J. H. Schmitt	1			58	5		
2	Arcanum	D. R. Wilson	1			387	9	8	
3	Beardshear	O. F. Bilger	1			100	1	8	
4	Beavertown	J. A. Albright	1			153			
5	Bowlusville	E. Haerr	1			64	7	3	
6	Brookville	E. E. Saul	2			469	3		
7	Cincinnati–Cherry Grove	L. M. Hohn	2			262	12	3	
8	Cheviot	E. S. Comrey	1			52	11	1	
9	Clifton	W. C. Andreas	1			151	27		
10	Colerain	J. H. Mayne	4			190	8	2	
11	College Hill	L. M. Martin	1			87	3	1	
12	Willey Memorial	W. H. Klinefelter	1			117	5	3	
13	Dayton–Belmont	J. W. Kilbourne	1			197	35	12	
14	Carrmonte	O. F. Bilger	1			71	3	2	
15	Cowden Memorial	J. H. Dutton	1			479	26	40	
16	East Dayton	G. T. Powell	1			352	37	28	
17	Euclid Avenue	A. R. Clippinger	1			738	17	26	
18	First Church	J. G. Huber	1			697	70	4	
19	Fairview	G. F. Bauer	1			161		7	
20	Ft. McKinley	C. E. Hetzler	1			100	8	3	
21	High Street	U. B. Brubaker	1			258	10	2	
22	Hartford Street	W. C. Niswonger	1			445	15	2	
23	Home Avenue	N. D. Bevis	1			323	1	6	
24	Miami Chapel	O. O. Arnold	1			324	14	6	
25	Oak Street	I. D. Warner	1			701	67	25	
26	Olivet	R. E. Penick	1			184	32	5	
27	Troy Street	D. K. Freymeyer	1			147	5	2	
28	Kingsville	J. H. Schmitt	1			63	1		
29	Eaton	J. E. Yingling	1			301	41	24	
30	Englewood	W. H. Smelker	1			95			
31	Eldorado	E. S. Weimer	3			350	20	4	
32	Germantown	O. D. Wellbaum	1			455	15	19	
33	Greenville	W. M. VanSickle	1			333	15	8	
34	Hamilton	A. E. Bittner	1			161		2	
35	Harrison	Walter VanSaun	4			209	21	5	
36	Ithaca	M. I. Comfort	3			506	21	3	
37	Lewisburg	W. T. Frank	1			369	23	12	
38	Liberty	J. Pantle	4			537	23	8	
39	Lockington	R. E. Schlotterbeck	5			283	42	4	
40	Miamisburg	W. I. Underwood	1			284	20	2	
41	Middletown	J. M. Replogle	1			367	1	6	
42	Millville	A. Dunkelberger	1			91	6	5	
43	Mt. Healthy	R. M. Fox	1			130			
44	New Hope	Virgil Mayne	1			109	4	2	
45	New Haven	C. W. Snyder	1			281	6	12	
46	New Madison	S. E. Rasey	2			330	20	21	
47	Newport	G. A. Wahl	1			156	10	7	
48	North Bend	C. T. Walker	2			260	41	1	
49	Otterbein	Calvin McNelly	1			195	8	6	
50	Otterbein Home	J. R. King	1			48	10	14	
51	Piqua	C. B. Boda	1			397	15	2	
52	Pleasant Hill	Virgil B. Mayne	1			127			
53	Pottsdam	W. H. Smelker	1			136	4		
54	Pyrmont	J. L. Armstrong	1			93	6		
55	Rossburg	C. E. Plack	5			249	86		
56	Rosewood	M. O. Stein	3			310	15	1	
57	Salem	I. Zimmerman	3			445	31	1	
58	Savona	A. C. Barnhardt	5		2	379	43	8	
59	Springfield–Columbus Av	Maude E. Hoyle	1			87	10	4	
60	Lagonda Ave	J. J. Mullaney	1			346	4	3	
61	Sulphur Grove	A. R. Wolfe	1			108	1	3	
62	Springboro	C. W. Loomis	1			45		1	
63	Utica and Oregonia	C. W. Loomis	2			84	5	3	
64	Union City	C. W. Stephens	1			422	13	10	
65	Union Chapel	A. Dunkelberger	1			99	35	2	
66	Vandalia	F. H. Bohn	2			313	6	10	
67	Waterhouse	A. Kissel	3			211	12	1	
68	West Elkton	H. G. Clark	4			410	50	19	
69	West Middletown	F. Johannes	2			160	18	2	
70	Wagner	M. W. Mumma	1			87			
71	Yorkshire	J. L. Armstrong	1			19			
72	Maple Park	A. Dunkelberger	1	1			15		
		Totals	113	1	2	17707	1148	434	
		Last Year	111		3	17291	1557	501	
		Increase	2	1		416			
		Decrease			1		409	67	

	Total in Church during Year	Lost by Death	Lost by Letter and Transfer	Lost by Change in Boundary	All Other Losses	Total Loss	Present Membership	Increase	Decrease	Under Watch-Care of Church	No. Y. P. S. C. E. Societies	Members	Junior and Int. C. E. Societies
1	63	.....	.....	.....	.....	.....	63	5	.....	.....	1	31	.....
2	404	2	4	.....	3	9	395	8	.....	10	1	59	1
3	109	.....	2	.....	.....	2	107	7	.....	.....	1	27	.....
4	153	3	4	.....	8	15	138	.....	15	.....	1	38	.....
5	74	1	6	.....	.....	7	67	3	.....	.....	1	36	.....
6	472	6	12	.....	1	19	453	.....	16	.....	2	64	1
7	277	2	4	.....	2	8	269	7	.....	1	2	50	.....
8	64	.....	2	.....	6	8	56	4	.....	.....	1	18	1
9	178	.....	6	.....	44	50	128	.....	23	.....	.....	.....	.....
10	200	2	2	.....	8	12	188	.....	2	.....	3	80	.....
11	91	.....	.....	.....	2	2	89	2	.....	.....	1	32	1
12	125	1	5	.....	11	17	108	.....	9	.....	1	18	1
13	244	1	6	.....	22	29	215	18	.....	.....	1	100	1
14	76	.....	2	.....	.....	2	74	3	.....	10	.....	.....	1
15	545	2	10	.....	.....	12	533	54	.....	.....	1	62	1
16	417	1	13	.....	25	39	378	26	.....	.....	1	60	1
17	781	9	17	.....	20	46	735	.....	3	.....	1	80	1
18	771	7	14	.....	.....	21	750	53	.....	.....	1	35	.....
19	168	2	.....	.....	27	29	139	.....	22	.....	1	30	1
20	111	.....	1	.....	2	3	108	8	.....	.....	1	27	1
21	270	2	4	.....	10	16	254	.....	4	.....	1	65	1
22	462	2	6	.....	5	13	449	4	.....	.....	1	45	2
23	330	4	12	.....	31	47	283	.....	40	.....	1	40	1
24	344	4	10	.....	5	19	325	1	.....	.....	1	35	2
25	793	9	22	.....	15	46	747	46	.....	.....	1	138	2
26	221	3	13	.....	21	37	184	.....	.....	.....	1	39	1
27	154	1	11	.....	.....	12	142	.....	5	.....	1	32	1
28	64	.....	.....	.....	.....	.....	64	1	.....	.....	.....	.....	1
29	366	2	28	.....	32	62	304	3	.....	.....	1	78	1
30	95	.....	.....	.....	8	8	87	.....	8	.....	1	34	.....
31	374	3	14	.....	4	21	353	3	.....	.....	2	67	.....
32	489	8	10	.....	24	42	447	.....	8	.....	1	45	1
33	356	3	5	.....	7	15	341	8	.....	.....	1	53	1
34	163	2	8	.....	7	17	146	.....	15	6	1	13	2
35	235	.....	16	.....	.....	16	219	10	.....	.....	2	60	1
36	530	5	5	.....	4	14	516	10	.....	.....	2	54	1
37	404	6	10	.....	3	19	385	16	.....	.....	1	55	2
38	568	2	11	.....	26	39	529	.....	8	.....	2	70	.....
39	329	5	5	.....	2	12	317	34	.....	.....	1	66	1
40	306	1	4	.....	6	11	295	11	.....	2	1	62	1
41	374	2	3	.....	.....	5	369	2	.....	.....	1	90	1
42	102	3	2	.....	.....	5	97	6	.....	.....	1	22	.....
43	130	.....	2	.....	.....	2	128	.....	2	.....	.....	.....	.....
44	115	5	.....	.....	.....	5	110	1	.....	.....	1	35	.....
45	299	3	4	.....	17	24	275	.....	6	.....	1	63	.....
46	371	1	14	.....	.....	15	356	26	.....	.....	2	97	.....
47	173	4	2	.....	7	13	160	4	.....	.....	1	36	.....
48	302	4	2	.....	.....	6	296	36	.....	20	1	26	1
49	209	2	8	.....	.....	10	199	4	.....	1	1	186	.....
50	72	.....	8	.....	.....	8	64	16	.....	.....	1	27	2
51	414	4	7	.....	52	63	351	.....	46	.....	1	35	.....
52	127	.....	.....	.....	22	22	105	.....	22	.....	1	18	.....
53	140	1	.....	.....	.....	1	139	3	.....	.....	1	27	.....
54	99	1	2	.....	.....	3	96	3	.....	.....	.....	.....	.....
55	335	2	.....	.....	.....	2	333	84	.....	.....	.....	.....	.....
56	326	1	2	.....	.....	3	323	13	.....	15	1	40	.....
57	477	1	9	.....	11	21	456	11	.....	.....	3	110	1
58	430	1	2	.....	12	15	415	36	.....	.....	2	84	.....
59	101	.....	4	.....	.....	4	97	10	.....	.....	1	52	1
60	353	3	3	.....	.....	6	347	1	.....	.....	1	80	1
61	112	3	1	.....	1	5	107	.....	1	.....	.....	.....	.....
62	46	.....	.....	.....	.....	.....	46	1	.....	.....	1	19	.....
63	92	2	.....	.....	.....	2	90	6	.....	.....	1	24	.....
64	445	3	7	.....	2	12	433	11	.....	.....	1	35	1
65	136	.....	.....	.....	.....	.....	136	37	.....	.....	1	28	.....
66	329	5	4	.....	.....	9	320	7	.....	.....	1	37	.....
67	224	1	3	.....	6	10	214	3	.....	.....	.....	.....	.....
68	479	.....	12	.....	1	13	466	56	.....	.....	4	188	1
69	180	2	3	.....	.....	5	175	15	.....	.....	1	17	.....
70	87	1	3	.....	.....	4	83	.....	4	.....	1	30	.....
71	19	.....	1	.....	.....	1	18	.....	1	.....	.....	.....	.....
72	15	.....	.....	.....	.....	.....	15	15	.....	.....	.....	.....	.....
	19289	156	412	.....	522	1090	18199	752	260	65	77	3304	43
	19360	173	478	.....	990	1641	17719	909	489	34	76	3311	41
	.....	.....	.....	.....	.....	.....	480	.....	.....	31	1	.....	2
	71	17	66	.....	468	551	.....	257	221	.....	.....	7	.....

	FIELD OF LABOR	Members	No. Otterbein Brotherhoods	Members	No. W. M. A Societies	Members	No. Otterbein Guilds	Members in Otterbein Guilds	No. Sunday Schools	Teachers and Officers	Scholars in Main School	Scholars in Home Dept.	No. on Cradle Roll	Total Enrollment
1	Aley Chapel	....	....	....	1	19	....	....	1	18	88	13	12	131
2	Arcanum	75	....	....	1	41	1	18	1	35	459	10	52	556
3	Beardshear	....	....	....	....	....	....	....	1	19	147	....	12	178
4	Beavertown	....	....	....	1	18	....	....	1	18	102	10	12	142
5	Bowlusville	....	....	....	....	....	....	....	1	9	61	....	....	70
6	Brookville	25	....	....	2	77	1	10	2	48	465	25	23	561
7	Cin.—Cherry Grove	....	....	....	....	....	....	....	2	23	200	24	19	266
8	Cheviot	30	....	....	....	....	....	....	1	18	121	86	33	258
9	Clifton	....	1	18	1	14	....	....	1	22	243	12	17	294
10	Colerain	....	....	....	1	36	....	....	3	36	200	11	13	260
11	College Hill	75	1	20	....	....	....	....	1	12	120	....	20	152
12	Willey Memorial	29	....	....	....	....	....	....	1	27	214	40	30	311
13	Dayton—Belmont	25	....	....	1	31	....	....	1	21	315	....	40	376
14	Carrmonte	25	....	....	1	6	....	....	1	16	132	....	16	164
15	Cowden Memorial	38	1	70	1	50	1	22	1	37	406	34	60	537
16	East Dayton	50	....	....	1	30	1	13	1	65	475	20	100	660
17	Euclid Avenue	35	1	....	1	127	1	36	1	47	570	16	52	685
18	First Church	....	1	70	1	129	....	....	1	56	684	....	65	805
19	Fairview	40	....	....	1	19	....	....	1	27	200	12	28	267
20	Ft. McKinley	32	....	....	....	....	....	....	1	18	150	....	10	178
21	High Street	22	....	....	1	62	1	36	1	36	310	17	51	414
22	Hartford Street	49	1	100	1	54	1	16	1	42	560	....	98	700
23	Home Avenue	38	1	27	1	22	....	....	1	43	186	30	71	330
24	Miami Chapel	75	1	30	1	57	....	....	1	23	325	25	55	428
25	Oak Street	81	....	....	1	139	1	39	1	60	785	39	95	979
26	Olivet	47	....	....	....	....	....	....	1	30	226	19	25	300
27	Troy Street	26	....	....	....	....	1	9	1	26	177	12	....	215
28	Kingsville	35	....	....	....	....	....	....	1	20	74	6	25	125
29	Eaton	18	1	52	1	22	1	15	1	24	235	25	50	334
30	Englewood	....	....	....	1	16	....	....	1	19	123	....	12	154
31	Eldorado	....	....	....	2	....	....	....	3	49	338	15	53	455
32	Germantown	22	1	46	1	60	....	....	1	31	337	....	28	396
33	Greenville	35	1	45	1	33	....	....	1	21	270	17	28	336
34	Hamilton	26	1	15	....	....	....	....	1	26	146	15	19	206
35	Harrison	30	....	....	....	....	....	....	2	21	112	....	23	156
36	Ithaca	30	....	....	3	42	....	....	3	53	524	15	38	630
37	Lewisburg	56	....	....	1	34	....	....	1	22	380	....	22	424
38	Liberty	....	....	....	2	31	....	....	4	85	400	40	20	545
39	Lockington	26	....	....	1	12	....	....	4	48	340	5	16	409
40	Miamisburg	22	....	....	1	31	....	....	1	28	303	10	13	354
41	Middletown	40	....	....	1	61	....	....	1	35	411	25	49	520
42	Millville	....	....	....	1	18	....	....	1	10	63	....	4	77
43	Mt. Healthy	....	....	....	....	....	....	....	1	18	100	....	25	143
44	New Hope	....	....	....	....	....	....	....	1	13	85	....	6	104
45	New Haven	....	....	....	1	86	....	....	1	31	207	31	21	290
46	New Madison	....	....	....	2	117	....	....	2	39	405	87	35	566
47	Newport	....	....	....	1	12	....	....	1	28	216	60	46	350
48	North Bend	60	....	....	1	16	....	....	2	24	185	29	36	274
49	Otterbein	....	....	....	1	23	1	14	1	16	180	12	13	221
50	Otterbein Home	68	....	....	1	30	....	....	1	17	164	11	11	203
51	Piqua	....	1	25	1	33	....	....	1	22	284	35	35	376
52	Pleasant Hill	....	....	....	....	....	....	....	1	16	107	10	9	142
53	Pottsdam	....	....	....	1	51	....	....	1	24	98	21	26	169
54	Pyrmont	....	....	....	....	....	....	....	1	15	90	....	....	105
55	Rossburg	....	....	....	2	26	....	....	5	37	560	....	46	643
56	Rosewood	....	....	....	1	24	....	....	3	49	200	10	30	289
57	Salem	22	....	....	3	64	....	....	3	55	492	38	59	644
58	Savona	....	....	....	1	13	....	....	3	64	488	32	65	649
59	Springfield–Col. Grove	15	1	25	1	6	....	....	1	14	77	....	15	106
60	Lagonda Avenue	20	....	....	1	48	1	20	1	42	334	12	30	418
61	Sulphur Grove	....	1	36	....	....	....	....	1	14	124	....	....	138
62	Springboro	....	....	....	....	....	....	....	1	15	71	5	15	106
63	Utica and Oregonia	....	....	....	....	....	....	....	2	20	90	32	20	162
64	Union City	25	....	....	1	19	1	13	1	34	350	24	52	460
65	Union Chapel	....	....	....	1	28	....	....	1	16	153	....	....	169
66	Vandalia	....	....	....	2	34	....	....	2	47	317	37	57	458
67	Waterhouse	....	....	....	1	9	....	....	3	39	224	40	....	303
68	West Elkton	12	....	....	1	12	....	....	4	64	480	25	20	589
69	West Middletown	....	....	....	....	....	....	....	2	27	225	....	10	262
70	Wagner	....	....	....	....	....	....	....	1	12	73	....	....	85
71	Yorkshire	....	....	....	....	....	....	....	1	12	33	....	....	45
72	Maple Park	....	....	....	....	....	....	....	1	7	40	....	....	47
	Totals	1379	15	579	59	1942	13	261	107	2155	18449	1159	2091	23854
	Last Year	1327	17	785	52	1854	12	257	108	2115	18430	1125	2208	23878
	Increase	52	....	....	7	88	1	4	....	40	19	34	....	....
	Decrease	....	2	206	....	....	....	....	1	....	....	....	117	24

	Average Attendance	No. Organized Adult Classes	Organ'd Classes (ages 12-20)	Scholars in Or'd Adult Classes	Sunday School Libraries	Volumes in Libraries	Added Church from S. S.	Religious Telescope	Watchword	Friend for Boys and Girls	Otterbein Teacher	Otterbein Adult Quarterly	Otterbein Senior Quarterly	Otterbein Int. Quarterly	Otterbein Home Dept. Quarterly	Weekly Bible Lesson Leaves	Lessons for our Juniors
1	31	3	....	....	1	45	....	3	20	....	....	....	35	....	15	15	18
2	209	5	4	240	....	....	8	30	100	30	15	....	100	....	10	100	....
3	95	....	....	....	....	....	4	3	40	50	12	75	25	20	....	50	10
4	60	2	....	....	....	....	....	8	50	18	8	50	....	12	12	10	....
5	35	....	....	....	....	....	....	4	50	25	5	75	....	15	....	....	....
6	292	5	....	175	....	....	2	37	200	90	21	40	140	50	25	100	30
7	124	5	5	100	....	....	10	15	90	70	8	....	40	....	25	35	....
8	88	2	2	24	....	....	7	5	11	60	8	....	40	40	80	15	25
9	152	3	....	....	....	....	12	4	50	50	20	1	30	....	12	....	70
10	155	6	1	93	3	60	7	17	60	10	10	....	90	4	10	39	39
11	80	3	2	28	....	....	3	3	1	50	10	....	20	....	50	....	40
12	137	1	1	6	....	....	2	11	....	125	15	20	40	75	35	....	....
13	146	5	4	105	....	....	15	15	15	150	12	....	100	80	....	25	....
14	79	....	....	....	....	....	....	3	20	20	6	30	25	25	....	25	20
15	359	5	3	235	1	50	36	33	150	70	8	70	100	15	40	60	....
16	295	4	7	95	1	120	23	9	110	90	13	55	60	25	20	40	....
17	390	6	2	377	....	....	10	30	200	150	12	....	250	....	25	40	....
18	413	10	12	422	1	300	27	25	225	80	7	....	225	75	....	....	....
19	148	3	2	....	....	....	....	8	50	50	15	....	30	50	60	....	50
20	90	1	1	10	....	....	7	9	10	50	....	....	40	25	....	30	....
21	172	6	4	75	....	....	8	10	85	45	15	....	100	30	17	....	....
22	289	5	1	254	1	200	2	14	125	....	....	....	250	....	....	150	....
23	170	4	2	105	1	15	....	8	100	....	8	....	140	18	30	30	....
24	205	4	....	95	....	....	14	15	125	....	15	....	75	75	....	75	75
25	470	4	3	327	1	50	40	41	80	115	10	....	135	....	35	150	....
26	100	....	....	....	....	....	22	6	40	40	15	25	....	....	25	50	....
27	....	3	4	....	....	....	2	8	50	35	12	45	....	12	12	25	....
28	57	....	....	....	....	....	....	1	36	....	4	....	36	....	....	12	....
29	121	....	....	....	....	....	25	20	80	30	10	15	100	....	25	....	....
30	61	1	....	....	....	....	....	3	....	50	11	....	75	....	....	....	30
31	240	8	2	115	....	....	16	32	80	50	7	200	....	55	5	30	40
32	183	5	2	137	....	....	17	41	75	35	12	125	....	....	....	150	....
33	146	5	2	100	1	100	7	41	80	50	15	....	100	75	18	15	30
34	100	2	2	25	....	....	....	9	5	45	6	....	45	12	15	....	....
35	96	1	1	25	....	....	4	10	32	10	4	....	70	16	....	15	....
36	352	1	3	....	....	....	15	50	150	90	34	....	290	165	15	50	100
37	175	5	3	205	1	156	20	28	115	....	10	....	200	....	....	25	13
38	300	2	....	40	....	....	20	18	190	40	19	340	95	....	....	150	75
39	160	4	....	....	1	....	....	24	40	....	8	120	....	20	....	....	....
40	161	4	....	....	....	....	4	12	80	....	10	....	75	50	....	20	10
41	250	4	1	175	....	....	1	86	150	100	25	50	235	....	25	25	65
42	35	....	....	....	....	....	4	4	35	20	....	....	....	50	....	20	20
43	60	....	....	....	1	100	....	11	18	45	10	....	....	....	....	50	20
44	43	1	....	30	....	....	3	5	10	30	....	....	60	20	....	50	....
45	122	5	4	111	1	71	6	25	60	....	12	40	125	....	40	....	....
46	201	3	1	175	....	....	12	23	120	20	19	....	250	85	84	30	....
47	147	3	3	86	1	14	....	11	50	45	....	....	100	....	....	....	....
48	160	5	2	26	....	....	....	16	65	....	11	....	35	45	29	15	12
49	85	2	....	61	....	....	....	21	50	50	....	....	100	40	....	....	14
50	99	1	2	52	....	....	....	16	35	20	9	70	50	20	10	10	35
51	160	6	3	106	....	....	12	18	75	65	16	....	125	80	40	50	....
52	47	2	1	42	....	....	....	4	20	25	4	....	50	20	15	....	8
53	56	2	6	....	1	....	4	15	35	....	4	20	40	25	....	....	....
54	52	1	....	12	....	....	....	4	35	....	6	....	50	20	....	20	....
55	365	2	4	77	....	....	86	10	25	65	12	....	295	113	....	95	....
56	125	3	2	50	....	....	10	28	75	25	....	25	45	30	....	....	29
57	302	1	....	34	2	155	20	40	210	160	20	....	260	....	39	20	16
58	233	3	4	108	....	....	51	14	140	....	....	....	228	88	34	25	20
59	70	....	....	....	....	....	9	3	40	....	9	30	50	....	....	25	25
60	230	6	....	108	....	20	....	13	125	....	....	....	50	50	....	50	....
61	77	3	1	70	....	....	....	8	40	25	1	....	36	....	....	....	....
62	44	2	....	23	....	....	....	9	25	....	....	....	40	30	6	....	18
63	70	....	....	....	....	....	3	6	15	....	2	....	10	20	30	15	12
64	188	8	2	250	1	222	4	33	120	40	9	....	200	35	15	50	45
65	77	....	....	....	....	....	25	12	35	35	....	....	70	50	....	20	20
66	160	9	7	116	1	1000	4	19	150	....	18	....	225	40	36	....	....
67	165	8	....	110	....	....	10	30	65	....	15	190	....	....	20	....	65
68	254	2	....	18	....	....	69	36	75	35	19	37	180	....	25	145	47
69	112	2	....	....	2	50	15	10	55	50	10	....	95	65	....	....	....
70	43	....	....	....	1	100	....	7	30	..	7	....	60	....	....	....	....
71	24	....	....	....	1	....	....	....	....	....	2	....	24	18	....	15	....
72	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	10992	217	118	5253	25	2834	737	1200	4778	2728	670	1622	6264	1983	1064	2261	1156
	10804	308	110	4631	25	2690	1021	1223	4748	2850	712	1684	6678	2118	1090	2088	1249
	178	....	8	622	....	144	....	....	30	....	....	....	....	....	....	173	....
	....	81	....	....	....	....	284	23	....	122	42	62	414	135	26	....	93

	FIELD OF LABOR	Bible pictures for little ones	Lesson Picture Chart	Graded Series Beginners	Graded Series Primary	Graded Series Intermediate	Graded Series Junior	Froehliche Botschafter	Jugend Pilger	Woman's Evangel	Pastor's Salary Paid by Charge	Missionary Appropriation	Parsonage Rent
1	Aley Chapel	....	....	....	....	....	....	....	....	....	$ 160	$	$ ....
2	Arcanum	20	....	25	30	....	35	....	....	10	1000	....	125
3	Beardshear	....	....	12	12	....	....	....	....	....	400	....	....
4	Beavertown	....	....	15	15	....	....	....	....	....	700	....	100
5	Bowlusville	13	1	....	....	....	....	....	....	....	200	....	....
6	Brookville	30	1	....	10	12	15	....	....	55	1000	....	150
7	Cin.—Cherry Grove	10	....	20	....	....	....	....	....	10	700	....	100
8	Cheviot	25	1	....	....	....	....	....	....	1	350	350	114
9	Clifton	70	1	....	....	....	....	....	....	....	416	450	300
10	Colerain	....	....	....	....	....	....	....	....	10	700	....	60
11	College Hill	25	1	....	....	....	....	....	....	....	300	450	180
12	Willey Memorial	....	1	50	15	....	....	....	....	....	775	....	225
13	Dayton—Belmont	....	....	....	50	....	....	....	....	5	650	....	....
14	Carrmonte	15	....	....	....	....	....	....	....	....	250	150	....
15	Cowden Memorial	....	....	44	....	20	90	....	....	34	1550	....	....
16	East Dayton	....	....	40	65	94	15	....	....	9	1000	....	250
17	Euclid Avenue	....	....	70	95	45	56	....	....	111	2000	....	....
18	First Church	....	....	8	4	9	2	....	....	39	2500	....	....
19	Fairview	45	1	....	....	....	....	....	....	....	650	250	....
20	Ft. McKinley	....	....	25	....	....	....	....	....	....	350	250	....
21	High Street	....	....	40	35	31	12	....	....	22	1000	....	....
22	Hartford Street	....	1	45	....	30	30	....	....	36	1200	....	....
23	Home Avenue	....	....	30	42	....	11	....	....	14	750	....	200
24	Miami Chapel	75	1	....	....	....	....	....	....	9	850	....	200
25	Oak Street	....	....	45	135	135	50	....	....	74	1300	....	250
26	Olivet	....	....	20	10	20	10	....	....	1	850	....	....
27	Troy Street	....	....	15	20	15	30	....	....	....	452	250	180
28	Kingsville	....	....	10	15	....	35	....	....	....	255	....	....
29	Eaton	20	....	10	10	15	....	....	....	5	900	....	200
30	Englewood	16	1	....	....	....	....	....	....	3	200	....	....
31	Eldorado	....	2	....	....	....	....	....	....	....	800	....	....
32	Germantown	....	....	25	25	37	12	....	....	35	1040	....	200
33	Greenville	20	....	....	....	....	....	....	....	15	900	....	200
34	Hamilton	....	....	20	30	....	17	....	....	1	550	450	....
35	Harrison	....	....	....	....	....	....	1	....	....	365	....	....
36	Ithaca	75	3	....	....	....	....	....	....	24	900	....	100
37	Lewisburg	....	....	20	15	20	....	....	....	16	1000	....	150
38	Liberty	20	2	....	....	....	....	....	....	14	900	....	100
39	Lockington	24	4	....	....	....	....	....	....	....	600	....	100
40	Miamisburg	....	....	30	....	....	....	....	....	10	800	....	200
41	Middletown	65	1	....	....	....	....	....	....	20	1000	....	300
42	Millville	20	1	....	....	....	....	....	....	....	239	....	....
43	Mt. Healthy	20	1	....	....	....	....	....	....	....	700	....	180
44	New Hope	....	....	20	12	....	....	....	....	....	300	....	70
45	New Haven	....	....	20	20	....	46	....	....	21	800	....	100
46	New Madison	40	2	....	....	....	....	....	....	30	920	....	120
47	Newport	....	....	35	25	....	40	....	....	5	900	100	....
48	North Bend	....	4	....	....	....	....	....	....	3	700	150	....
49	Otterbein	14	1	....	....	....	....	....	....	....	800	....	100
50	Otterbein Home	....	....	....	....	....	....	....	....	18	....	....	....
51	Piqua	....	....	25	30	....	15	....	....	15	650	450	....
52	Pleasant Hill	....	....	10	15	....	....	....	....	....	350	....	....
53	Pottsdam	....	....	....	....	....	....	....	....	8	500	....	100
54	Pyrmont	20	....	....	....	....	....	....	....	....	275	....	....
55	Rossburg	114	3	....	....	....	....	....	....	4	736	....	48
56	Rosewood	20	2	....	....	....	....	....	....	6	700	....	100
57	Salem	16	....	27	15	24	27	....	....	48	850	....	100
58	Savona	....	....	15	18	....	....	....	....	10	900	....	....
59	Springfield–Col. Ave	25	1	....	....	....	....	....	....	1	300	....	....
60	Lagonda Avenue	....	....	....	80	....	....	....	....	8	1100	....	150
61	Sulphur Grove	10	....	....	....	....	....	....	....	....	600	....	72
62	Springboro	13	1	....	....	....	....	....	....	....	247	22	84
63	Utica and Oregonia	15	....	....	....	....	15	....	....	....	392	36	....
64	Union City	10	....	69	....	29	30	....	....	12	900	....	200
65	Union Chapel	20	1	....	....	....	....	....	....	15	341	60	....
66	Vandalia	55	3	35	....	....	....	....	....	17	850	....	100
67	Waterhouse	....	3	....	10	....	....	....	....	5	750	....	....
68	West Elkton	135	2	7	....	....	....	....	....	....	850	....	60
69	West Middletown	....	....	....	....	....	....	....	....	....	662	109	180
70	Wagner	15	1	....	....	....	....	....	....	....	400	....	....
71	Yorkshire	15	1	....	....	....	....	....	....	....	110	....	....
72	Maple Park	....	....	....	....	....	....	....	....	....	....	....	....
	Total	1155	49	880	858	588	593	1	....	809	$ 50085	$ 3527	$ 5748
	Last Year	882	....	....	....	....	....	3	....	787	48649	3340	5618
	Increase	273	....	....	....	....	....	....	....	22	1436	187	130
	Decrease	....	....	....	....	....	....	2	....	....	....	....	....

	Presents Rec'd	Total Received by Pastor	Conf. Supt. Salary	Local Current Expenses	Church and Parsonage Repair	For New Church	For New Parsonage	For Local S.S. Purposes	For Local Y.P. S. C. E.	Expenses	Benevolence Budget
1	$	$ 160	$	$ 101	$ 40	$	$	$ 45	$	$	$ 90
2	27	1152		377	124			237	136		600
3		400		100		888		73	10		85
4	850	1650		102	226			107	8		100
5		200									70
6	15	1165		468	350			345	5		625
7	40	840		293	64			188			275
8	15	829		192		1900	26	75	10		70
9	49	1215		1163	87			132			110
10	90	850		220	200	260		157	15		200
11	8	938		115	123	1212		72			80
12	15	1015		285	32				20		150
13	35	685		180	1900			136	113		200
14		400		40		2250					45
15	62	1612		1106	486	103		460	21		530
16	5	1255		594	200	1063		300	30		414
17		2000		2058	136	4100		637	104		1600
18		2500		3109	518			714	17		1650
19	10	910		1240	1472		280				150
20	7	657		114		500		84			60
21	10	1010		804		5054		303	53		250
22	135	1335		515	360			640	42		330
23	30	980		394	87			255	13		335
24	85	1135		250	20	1874		325	7		191
25		1550		1992	4611			803	82		1025
26	32	882		424	300			191	39		200
27	50	932		335	25			250	10		92
28		255		37	72			50			55
29	100	1200		350	150			321	92		175
30		200		101		1841		54			60
31	20	820		405	290			300	10		446
32	20	1260		674	438			338	11		575
33	75	1175		360	150			309	66		343
34	6	1006		480				178	14		155
35	48	413		125	310			65			100
36	71	1071		352	848			639	11		525
37	46	1196		172	85			210	32		350
38	25	1025		565	413			405	18		502
39	35	735			50						190
40	35	1035		247		900		140			150
41		1300		472							465
42		239		64				63	22		50
43	27	907		150	3		360	66			119
44		370		100	60			60			65
45	131	1031		170	684			174	5		430
46	30	1070		291	521			382	33		370
47	38	1038		461	588			165	5		170
48	40	890		230		395	380				177
49	100	1000		132	42			80			325
50				35		216		68	14		124
51		1100		316	227	692		221	2		200
52		350		75				75			120
53		600		128				70			172
54	15	290		338							48
55	10	794		270	700			360			205
56	100	900		200	115			80			300
57	20	970		358	1210			371	14		525
58	63	963		309	1067			403			320
59	62	362		39	12			85	20		85
60		1250		1411	63	800		256	144		400
61		672		129				70			100
62	40	393		70	175			20	12		75
63	20	448		112	20			57	10		80
64	25	1125		85				260	5		415
65		401		86				149	30		100
66	5	955		310	400			340			247
67		750		150	300			175			220
68	115	1025		255	1500			305	29		440
69		951					1500				150
70	21	421		109	592			80	15		110
71		110		156							9
72						1150					
	2963	62323		27450	22446	25198	2546	13973	1349		19769
	2390	59997		28842	13288	23563	2635	14490	987		18293
	573	2326			9158	1635			352		1496
				392			89	519			

	FIELD OF LABOR	Conference Budget	Conf. Church Extension	Special Foreign Missions	Special Home Missions	Special Church Erection	Special College	Special Bonebrake Seminary	Y. P. S. C. E. Offering (not for Budget)	Jr. & Int. C. E. Offerings (not for Budget)	Brotherhood (not for Budget)
1	Aley Chapel	$	$	$	$	$	$	$	$	$	$
2	Arcanum			7	2						
3	Beardshear										
4	Beavertown										
5	Bowlusville										
6	Brookville								4		
7	Cin.—Cherry Grove								15		
8	Cheviot								34	3	
9	Clifton										
10	Colerain										
11	College Hill										
12	Willey Memorial										
13	Dayton—Belmont								20		
14	Carrmonte										
15	Cowden Memorial			12	105		40		41	9	
16	East Dayton							5	12	2	
17	Euclid Avenue										
18	First Church			565	300						
19	Fairview		7								
20	Ft. McKinley									13	
21	High Street										
22	Hartford Street										
23	Home Avenue								10	2	
24	Miami Chapel									11	
25	Oak Street			30	14						
26	Olivet								40	3	
27	Troy Street								5		
28	Kingsville										
29	Eaton										20
30	Englewood										
31	Eldorado								15		
32	Germantown			500							
33	Greenville			12	50			20		50	10
34	Hamilton						5			20	2
35	Harrison								7		
36	Ithaca			240			5				
37	Lewisburg								10	5	
38	Liberty										
39	Lockington										
40	Miamisburg										
41	Middletown										
42	Millville										
43	Mt. Healthy										
44	New Hope										
45	New Haven								36		
46	New Madison			25	25			130			
47	Newport										
48	North Bend								53		4
49	Otterbein										
50	Otterbein Home							5			
51	Piqua										
52	Pleasant Hill										
53	Pottsdam										
54	Pyrmont				5						
55	Rossburg										
56	Rosewood			10							
57	Salem			11							
58	Savona								21		
59	Springfield—Col-Av										20
60	Lagonda Avenue										
61	Sulphur Grove										
62	Springboro				16				15		
63	Utica and Oregonia				5				10		
64	Union City				20					10	
65	Union Chapel										
66	Vandalia										
67	Waterhouse			12							
68	West Elkton										
69	West Middletown										
70	Wagner										
71	Yorkshire										
72	Maple Park										
	Total		7	1424	542		50	160	348	128	56
	Last Year			412	432	60	511	355	303	109	70
	Increase		7	1012	110				45	19	
	Decrease					60	461	195			14

	Children's Day (not for Budget)	Special S. S. Work.	W. M. A. Contributions	Otterbein Guild Contributions	Homes and Orphanages	For Temperance Cause	Evangelistic Work	Bible Cause	Miscellaneous	Total for all Purposes	Church Houses	Built this Year
1	$.....	$.....	$ 48	$.....	$.....	$.....	$.....	$.....	$.....	$ 484	1	.....
2	.....	.....	75	6	10	60	8	.....	.....	2794	1	.....
3	.....	.....	.....	.....	.....	10	4	.....	.....	1570	1	.....
4	.....	.....	53	.....	.....	.....	.....	.....	6	2252	1	.....
5	.....	.....	.....	.....	.....	.....	2	.....	.....	272	1	.....
6	.....	.....	325	29	20	50	2	.....	.....	3388	2	.....
7	.....	.....	.....	.....	6	44	5	.....	.....	1730	2	.....
8	.....	.....	.....	.....	6	.....	.....	.....	150	3295	2	1
9	.....	.....	24	.....	.....	.....	.....	.....	156	2887	1	.....
10	.....	.....	57	.....	.....	.....	3	.....	.....	1962	3	.....
11	.....	.....	.....	.....	.....	20	23	.....	28	2611	1	.....
12	.....	2	.....	.....	.....	.....	.....	.....	17	1521	1	.....
13	.....	.....	41	.....	18	3	60	.....	.....	3356	1	.....
14	.....	.....	.....	.....	.....	.....	.....	.....	.....	2735	1	1
15	.....	.....	150	20	16	112	.....	41	194	5058	1	.....
16	.....	58	2	.....	.....	39	2	30	.....	4006	1	.....
17	.....	47	530	68	78	644	124	.....	321	12447	1	.....
18	.....	.....	433	.....	39	.....	40	.....	2341	12226	1	.....
19	4	.....	40	.....	.....	.....	4	.....	.....	4107	1	.....
20	.....	.....	.....	.....	.....	.....	55	.....	.....	1483	1	.....
21	.....	10	120	25	10	55	.....	.....	8	7702	1	.....
22	.....	.....	146	52	52	48	14	.....	.....	3534	1	.....
23	.....	.....	45	.....	.....	.....	16	.....	.....	2137	1	.....
24	.....	.....	116	.....	.....	70	1	.....	.....	4000	1	.....
25	.....	7	502	90	98	88	22	.....	.....	10914	1	.....
26	.....	.....	.....	.....	12	45	93	.....	418	2647	1	.....
27	.....	3	.....	7	.....	50	125	.....	10	1844	1	.....
28	.....	.....	.....	.....	.....	.....	.....	.....	.....	469	1	.....
29	.....	.....	60	5	.....	.....	141	.....	.....	2514	1	.....
30	.....	.....	13	.....	.....	.....	.....	.....	.....	2269	1	.....
31	.....	.....	45	.....	.....	45	10	.....	.....	2386	3	.....
32	.....	.....	208	.....	22	76	4	.....	7	4113	1	.....
33	5	.....	78	.....	16	40	.....	.....	.....	2684	1	.....
34	.....	10	.....	.....	6	.....	.....	.....	200	2076	1	.....
35	.....	.....	.....	.....	.....	5	82	.....	.....	1107	4	.....
36	.....	.....	72	.....	12	38	45	.....	.....	3858	3	.....
37	.....	.....	55	.....	.....	28	8	.....	.....	2151	1	.....
38	.....	40	159	.....	13	80	6	.....	.....	3226	4	.....
39	.....	.....	.....	.....	.....	.....	.....	.....	.....	975	5	.....
40	.....	.....	40	.....	.....	15	.....	.....	.....	2527	1	.....
41	.....	.....	125	.....	16	.....	.....	.....	1000	3378	1	.....
42	.....	.....	50	.....	.....	.....	1	.....	.....	489	1	.....
43	.....	.....	.....	.....	.....	7	1	.....	.....	1613	1	.....
44	.....	.....	.....	.....	.....	10	.....	.....	.....	665	1	.....
45	.....	.....	152	.....	11	50	10	.....	.....	2753	1	.....
46	.....	.....	293	.....	.....	.....	25	.....	.....	3165	2	.....
47	.....	.....	14	15	1	.....	.....	.....	.....	2457	1	.....
48	.....	.....	.....	.....	.....	78	110	.....	.....	2317	2	.....
49	.....	.....	86	.....	.....	.....	.....	.....	45	1710	1	.....
50	.....	.....	70	.....	125	10	5	.....	.....	672	.....	.....
51	.....	.....	35	.....	3	25	.....	.....	.....	2821	1	.....
52	.....	.....	.....	.....	12	.....	.....	5	.....	637	1	.....
53	.....	.....	67	.....	.....	.....	35	.....	286	1358	1	.....
54	.....	.....	.....	.....	.....	.....	.....	.....	.....	681	1	.....
55	.....	.....	.....	.....	.....	.....	5	.....	.....	2334	6	.....
56	.....	.....	10	.....	5	5	.....	.....	.....	1625	3	.....
57	.....	18	246	.....	22	.....	2	.....	.....	3747	3	.....
58	.....	.....	21	.....	107	.....	.....	.....	.....	3211	5	.....
59	.....	5	.....	.....	16	10	60	.....	5	719	1	.....
60	.....	.....	50	.....	.....	.....	.....	.....	.....	4374	1	.....
61	.....	.....	2	.....	.....	.....	.....	.....	.....	973	1	.....
62	.....	4	.....	.....	.....	.....	19	.....	.....	799	1	.....
63	.....	5	.....	.....	.....	.....	15	.....	.....	762	2	.....
64	.....	45	49	.....	73	200	49	.....	354	2690	1	.....
65	.....	.....	40	.....	.....	.....	1	.....	.....	807	1	.....
66	.....	.....	53	.....	25	.....	5	.....	189	2524	1	.....
67	.....	.....	.....	.....	.....	.....	1	.....	.....	1608	3	.....
68	.....	.....	.....	.....	6	.....	5	.....	.....	3565	5	.....
69	.....	.....	.....	.....	.....	.....	.....	.....	.....	2601	2	.....
70	3	3	10	.....	4	40	1	.....	.....	1388	1	.....
71	.....	.....	.....	.....	.....	.....	.....	.....	.....	275	1	.....
72	.....	.....	.....	.....	.....	.....	.....	.....	.....	1150	1	1
	12	257	4810	317	860	2100	1249	76	5735	193185	113	3
	42	496	3727	691	962	1389	2907	1	6147	181646	112	1
	.....	.....	1083	.....	.....	711	.....	75	.....	11539	1	2
	30	239	.....	374	102	.....	1658	.....	412	.....	.....	.....

	FIELD OF LABOR	Value	Debt	Net Value	Parsonage	Value	Debt	Net Value	Months Employed	Conference Minutes Wanted
1	Aley Chapel	$ 2000	$	$ 2000		$	$	$	12	15
2	Arcanum	10000		10000	1	1800		1800	12	30
3	Beardshear	5746	825	4921					12	15
4	Beavertown	6000		6000	1	2000		2000	12	20
5	Bowlusville	1200		1200					12	10
6	Brookville	16000		16000	1	2500		2500	12	30
7	Cin.—Cherry Grove	9300		9300	1	1300		1300	12	30
8	Cheviot	4200	1584	2616	1	3600	2300	1300	12	20
9	Clifton	16500	9500	7000	1	8000	4000	4000	12	20
10	Colerain	15000		15000	1	1300		1300	12	30
11	College Hill	18000	10650	7350	1	2500	1000	1500	12	25
12	Willey Memorial	7500		7500	1	2000		2000	12	20
13	Dayton—Belmont	9000	2100	6900					12	20
14	Carrmonte	7450	3500	3950					12	20
15	Cowden Memorial	22500	1000	21500					12	40
16	East Dayton	20000	9425	10575	1	4500		4500	12	40
17	Euclid Avenue	75000	19600	55400					12	50
18	First Church	102000	7000	95000	1	9000		9000	12	50
19	Fairview	14000		14000					12	20
20	Ft. McKinley	7000	1700	5300					12	20
21	High Street	32000	13500	18500					12	30
22	Hartford Street	12000	200	11800					12	40
23	Home Avenue	7000		7000	1	2500	1000	1500	12	30
24	Miami Chapel	25000	14000	11000	1	4000		4000	12	30
25	Oak Street	30000		30000	1	3000		3000	12	50
26	Olivet	6900	400	6500					12	20
27	Troy Street	10000	1600	8400	1	2500	1484	1016	12	30
28	Kingsville	3500	119	3381					12	15
29	Eaton	6930		6930	1	2500		2500	12	30
30	Englewood	3500	1054	2446					12	15
31	Eldorado	14000		14000					12	50
32	Germantown	30000		30000	1	4000		4000	12	40
33	Greenville	5300		5300	1	2500		2500	12	50
34	Hamilton	14000	7380	6620					12	20
35	Harrison	6500		6500					12	20
36	Ithaca	17000		17000	1	1800		1800	12	50
39	Lewisburg	9000		9000	1	1600		1600	12	30
38	Liberty	26000		26000	1	2000		2000	12	50
39	Lockington	9000		9000	1	1000		1000	12	30
40	Miamisburg	12000	4750	7250	1	3000	2350	650	12	30
41	Middletown	14500	1450	13050	1	4000		4000	12	40
42	Millville	2500		2500					12	10
43	Mt. Healthy	1291		1291	1	3940	872	3068	12	15
44	New Hope	5000		5000	1	600		600	12	15
45	New Haven	7000		7000	1	2200		2200	12	25
46	New Madison	15000		15000	1	1500		1500	12	30
47	Newport	12000		12000					12	25
48	North Bend	16500	4300	12200					12	25
49	Otterbein	8000		8000	1	1300		1600	12	25
50	Otterbein Home								12	15
51	Piqua	16000	6950	9050					12	30
52	Pleasant Hill	2000		2000					12	20
53	Pottsdam	3000		3000	1	2500		2500	12	20
54	Pyrmont	2500		2500					12	30
55	Rossburg	9000		9000	1	1000		1000	12	50
56	Rosewood	7000		7000	1	1000		1000	12	35
57	Salem	6000	400	5600	1	2300	39	2261	12	50
58	Savona	19000		19000					12	40
59	Springfield–Col. Avenue	2500		2500					12	15
60	Lagonda Avenue	18800	3800	15000	1	2000		2000	12	30
61	Sulphur Grove	2000		2000	1	1500		1500	12	20
62	Springboro	2000		2000	1	1000		1000	12	20
63	Utica and Oregonia	5000		5000					12	23
64	Union City	12000	300	11700	1	3300	1500	1800	12	30
65	Union Chapel	2000		2000					12	20
66	Vandalia	6000		6000					12	30
67	Waterhouse	6000		6000					12	30
68	West Elkton	13200		13200	1	2500		2500	12	30
69	West Middletown	2000		2000	1	2500	1000	1500	12	30
70	Wagner	10000		10000					12	15
71	Yorkshire	825		825					12	10
72	Maple Park	1200	50	1150					12	
	Total	$ 877842	$ 127137	$ 750705	39	$ 102340	$15545	$86795	864	2000
	Last Year	856711	137945	718766	41	104540	15317	89223	837	3262
	Increase	$ 11131	$	$ 31939		$	$ 228	$	24	
	Decrease		10808		2	2200		2428		1262

SUMMARY OF STATISTICS

1. Organizations—Number churches, 113; number new churches organized, 1; number churches disorganized, 2; itinerants (total), 83; local preachers, 25.

2. Membership—Beginning of year, 17,707; received by confession of faith, 1,148; received by letter or transfer, 434; received by change in boundary, . . ; total in church during year, 19,289. Lost by death, 156, lost by letter and transfer, 412; lost by change in boundary, . . ; all other losses, 522; total loss, 1,090, present membership, 18,199. Increase, 752, decrease, 260; members under watch-care of church, 65.

3. Societies—Number Y. P. S. C. E. societies, 77; members in Y. P. S. C. E. societies, 3,304; number Junior and Intermediate C. E. societies, 43; members in Junior and Intermediate societies, 1,379; number Otterbein Brotherhoods, 15; members in Otterbein Brotherhoods, 579; number W. M. A. societies, 59; members in W. M. A. societies, 1,942; number Otterbein Guilds, 13; members in Otterbein Guilds, 261.

4. Sunday School—Number Sunday schools, 107; teachers and officers, 2,155; scholars in main school, 18,449; scholars in Home Department, 1,159; number on Cradle Roll, 2,091; total enrollment, 23,854; average attendance, 10,992; number organized adult classes, 217; number organized classes (ages 12-20), 118; scholars in organized adult classes, 5,253; Sunday-school libraries, 25; volumes in libraries, 2,834; added to the church from the S. S., 737.

5. Literature—Religious Telescope, 1,200; Watchword, 4,778; Friend for Boys and Girls, 2,728; Otterbein Teacher, 670; Otterbein Adult Quarterly, 1,622; Otterbein Senior Quarterly, 6,264; Otterbein Intermediate Quarterly, 1,983; Otterbein Home Department Quarterly, 1,064; Weekly Bible Lesson Leaves, 2,261; Lessons for our Juniors, 1,156; Bible Pictures for Little Ones, 1,155; Lesson Picture Chart, 49; Graded Series: Beginners, 880, Primary, 858, Intermediate, 588, Junior, 593; Froeliche Botschafter, 1; Jugend Pilger, . . ; Woman's Evangel, 809.

6. Finances—Pastor's salary paid by charges, $50,085; missionary appropriation, $3,527; parsonage rent, $5,748; presents received, 2,963; Conference Superintendent salary, $1,750; local current expenses, $27,450; church and parsonage repair, $22,446; for new church, $25,198; for new parsonage, $2,546; for local Sunday-school purposes, $13,973; for local Y. P. S. C. E. expenses, $1,349; benevolence budget, $19,769; Conference budget, ...; Conference Church Extension, $7; special foreign missions, $1,424; special home missions, $542; special church erection, ...; special college, $50; special Bonebrake Seminary, $160; Y. P. S. C. E. offerings (not for budget), $348; Junior and Intermediate C. E. offerings (not for budget), $128; Brotherhood (not for budget), $56; Children's Day (not for budget), $12; special Sunday-school work, $257; W. M. A. contributions, $4,810; Otterbein Guild contributions, 317; homes and orphanages, $860; for temperance cause, $2,100; evangelistic work, $1,249; Bible cause, $76; miscellaneous, $5,735; total for all purposes, $193,185.

7. Property—Church houses, 113; built this year, 3; value, $877,842; debt, $127,137; net value, $750,705; parsonages, 39; value, $102,340; debt, $15,545; net value, $86,795.

8. Miscellaneous—Months employed, 864; Conference Minutes wanted, 2,000.

CONFERENCE PROCEEDINGS

WEDNESDAY—MORNING SESSION.

At nine o'clock, August 30, 1916, Bishop G. M. Mathews, D.D., called the one hundred and seventh session of the Miami Annual Conference to order, in the High Street United Brethren Church, Dayton, Ohio.

Rev. W. I. Underwood led the audience in singing "Jesus Loves You."

Conference Superintendent C. W. Kurtz, D.D., conducted the devotional service by reading the first chapter of Colossians, and then called upon Revs. J. M. Replogle, W. C. Niswonger, and F. H. Bohn to lead in prayer.

"Come, Thou Almighty King," was sung, and again we were led at the throne of grace, by Revs. J. L. Swain and J. W. Kilbourne.

"If ever I loved Thee, my Jesus, 't is now," was sung.

Remarks were made by Superintendent Kurtz urging each pastor to do now just as he would like to have his parishioners do in his own services.

He then introduced Bishop G. M. Mathews, one of our own number, whom we gladly welcomed again as our presiding Bishop.

The Bishop spoke to the Conference upon the theme, "Pastors' Present-day Problems."

It pays to educate in every walk of life, and the pastor should be a leader in directing the minds of the people away from the silly, aimless desire for pleasure *only,* to the things that are higher and nobler. He spoke of the tendency toward skepticism in many of our high schools and colleges, and urged loyalty to our own Otterbein College. Preaching these days is a big job; there are so many counter attractions. Hence the greater need of magnifying Jesus Christ before the world now than ever before.

The preacher should study how to present the truth accurately. The preacher should not make himself ridiculous by any false statement of historical or scientific facts.

Efficient, faithful shepherding is absolutely essential to success in the pastorate. It is not out of date to visit folks, even though some people seem to think so. Know your people.

Money is needed in every field of action. Penuriousness is the sin of the age. Men and women of means have great opportunities to use money for the advancement of the kingdom of Christ on earth.

Enlist the laymen in helping to solve the problems of the church. You preachers cannot do all the work alone.

Commend your people when they do well. Present the truth to the people so attractively that they will tell it to others.

The Bishop closed with a tender prayer, seeking for the guidance of the Holy Spirit during the session of the Conference.

The roll was called, both of ministers and lay delegates. It was voted that six rows of seats shall constitute the bar of the Conference.

The program prepared by the Superintendent and the secretaries was adopted, and copies were distributed.

The Bishop was authorized to appoint the committees, which he did. See Report No. 1.

Doctor W. E. Schell was recognized and granted the courtesies of the Conference.

Correspondents were appointed for the following papers, namely: The Dayton News, Rev. O. D. Wellbaum; The Dayton Herald and Journal, Rev. H. C. Clark; Cincinnati Times Star, Rev. G. A. Wahl; Eaton papers, Rev. J. E. Yingling; Piqua papers, Rev. C. B. Boda; Greenville papers, Rev. D. R. Wilson; Springfield papers, Rev. B. F. Farris.

The requests of Revs. Mrs. Ruth E. Hemphill, F. B. Church, G. W. Hamilton, A. B. Kaucher, R. P. Dougherty, and F. H. Linville were referred to the Committee on Conference Relations.

The names of the unemployed ministers were called, and letters were read from Revs. D. E. Myers, E. H. Caylor, Bishop C. J. Kephart, G. W. Hamilton, E. R. Turner, J. D. Williams, Ruth E. Hemphill, C. W. Miller, M. R. Geyer, F. H. Linville, and W. J. Pruner.

The name of E. R. Turner was referred to the Educational Beneficiary Committee for aid.

The recording secretary was instructed to reply to the letters of Rev. C. W. Miller and Rev. Mrs. R. E. Hemphill, expressing the sympathy of the Conference for them in their affliction.

Revs. A. Dunkelberger and E. L. Haerr were excused from the sessions of the Conference to conduct funerals.

W. T. Comfort, H. C. Clark, E. K. Rodgers, and S. Brill were referred to the Committee on Candidates for the Ministry.

The quartet sang "I 'll be true to Thee."

Announcements were made by various committee chairmen.

The audience sang "Praise God from whom all blessings flow," and the session adjourned with prayer by Rev. W. J. Shuey, D.D.

WEDNESDAY, AFTERNOON SESSION.

The Conference convened at one-thirty, with the singing of "Work for the night is coming."

Prayer by Rev. O. O. Arnold and Doctor D. Berger.

Rev. Maude E. Hoyle gave a very forceful, helpful address on Ephesians, which was heartily applauded. See Address No. 1.

The quartet sang "I am list'ning, oh, I 'm list'ning."

Rev. Mr. Boyer, of the German M. E. Church, and Rev. Mr. Leichliter, of the Baptist Church, were introduced to the Conference.

Dr. S. S. Hough, Foreign Missionary Secretary, and Dr. J. W. Owen, associate editor of the Sunday-school literature, were granted advisory seats.

It was voted that a committee of three be appointed to conduct the Seminary Extension allottments and grading of papers in accordance with the plans of Doctor Funkhouser.

Superintendent Kurtz read his annual report. See Report No. 2.

The report was approved and the recommendations were referred to various committees as follows: the first was referred to the Evangelistic Committee; the second, third, fourth, eighth, and ninth items were referred to the Committee on Boundary and Finance; the fifth item was referred to a special committee composed of J. W. Kilbourne, J. G. Huber, and Ira D. Warner; the seventh item was referred to the Committee on Resolutions; items six and ten were adopted by vote of the Conference.

Bishop Howard, of the Foreign Mission District, and Rev. J. T. B. Johnson, of Africa, were introduced to the Conference and granted the usual courtesies.

Doctor Custer, pastor of St. Paul M. E. Church, was introduced to the Conference.

Rev. J. W. Kilbourne, Conference Evangelist, read his report. See Report No. 3. His report was approved.

J. H. Dutton read the report of the Evangelistic Committee. See Report No. 4. The report was approved. The recommendations of the Evangelistic Committee were referred to the Finance Committee.

Conference Treasurer L. O. Miller urged that all reports be in his hands by Thursday noon.

The quartet sang, "In the sunlight of His glory," to the satisfaction of all. As an encore, they sang, "Sweet peace the gift of God's love."

Doctor W. E. Schell spoke on the subject of education, emphasizing the necessity of Christian education, so that the rising generation shall be normally developed, and fitted for usefulness on earth and eternal companionship with God. He named three things for us to do: pray, promote, and pay.

Doctor A. C. Siddall was introduced and invited to sit within the bar. He spoke very briefly on Church Erection, in which he "lives, moves, and has his being."

The minutes of the Conference Board of Trustees were read by J. E. Yingling, the secretary, and approved. A resolution was presented by the Conference Board of Trustees asking for increased power in cases of overdue loans. After discussion, the resolution was referred back to the board, with instructions to reword it and present the same for consideration on Thursday.

The name of C. T. Walker was referred to the Committee on Elders' Orders.

The Bishop announced Revs. C. W. Kurtz, A. R. Clippinger, and W. C. Niswonger as members of the Seminary Extension Committee.

After announcements were made, the Conference adjourned on motion with prayer by Doctor J. P. Landis.

THURSDAY—MORNING SESSION.

The session was opened at eight-thirty. W. C. Andreas led in singing "The way of the cross leads home."

We were led in prayer by Rev. D. R. Wilson and Rev. L. M. Hohn.

"Come, we that love the Lord" was sung. Many precious promises were repeated from memory by those in the audience. "My life, my love, I give to Thee" was sung.

Rev. B. F. Farris read a paper on II. Thessalonians. See Address No. 2.

The roll was called and corrected.

The minutes of yesterday were read, corrected, and approved.

"I shall see Him" was sung by the quartet. Doctor J. M. Phillippi, editor of the Religious Telescope, Doctor Shupe, editor of the Watchword, and Doctor Faust, of Bonebrake Seminary, were granted the usual courtesies of the Conference, and each one spoke briefly and felicitously.

Rev. J. Assel, of the Ohio German Conference, and Rev. Mr. Smith, of the Virginia Conference, were introduced and invited to sit with us.

The name of Rev. E. S. Comrey was referred to the Committee on Conference Relations. Revs. R. E. Penick, W. C. Andreas, C. E. Hetzler, J. A. Albright, L. M. Martin, R. E. Schlotterbeck, W. H. Smelker, and J. L. Armstrong were referred to the Committee on Elders' Orders.

The Committee on Conference Relations made a partial report. See Report No. 5. The report was approved.

S. E. Minich read a partial report on Boundaries, which was approved. See Report No. 6.

The vote was taken for Conference Superintendent, and Doctor C. W. Kurtz was re-elected on the second ballot.

"Be Faithful" was sung by the quartet. Rev. L. M. Hohn read the report on Publishing Interests. The report was adopted. See Report No. 7.

Mrs. H. C. Cridland read a fine paper on "How Circulate W. M. A. Literature." See Address No. 4.

"The Religious Telescope—From 18 to 86—How it Was Done," was the subject of a helpful talk by Rev. J. M. Replogle. See

Address No. 5. Doctor Phillippi spoke briefly, commending the address.

C. J. Hall spoke appreciatingly of the Telescope from a layman's standpoint. Doctor Shuey spoke against any curtailment of the Telescope.

"How Can We Aid the Publishing House to Distribute Its Book Publications," was the subject discussed by Rev. O. D. Wellbaum. See Address No. 6.

"How Advertise and Circulate Our Literature," was discussed by Rev. J. H. Dutton. See Address No. 7. Some discussion was had on when and how to do these things.

The report on Publishing Interests was adopted. See Report No. 7.

Rev. J. R. King, D.D., was introduced to the Conference and given an advisory relation with us.

Doctor George S. J. Brown, district secretary of the American Bible Society, was introduced.

Rev. Mr. Williams, who is soon to go to Africa, was introduced and given the courtesies of the Conference.

The recording secretary was instructed to prepare a list of the elders of the Conference who are qualified to be voted for as delegates to the next General Conference, and have the same printed.

After announcements were made, the Conference adjourned with the benediction by Rev. S. S. Huddle.

THURSDAY—AFTERNOON SESSION.

The audience united in singing "I will not forget thee."

Rev. H. A. Sechrist and Brother S. Koontz led in prayer.

Rev. D. R. Wilson read a fine paper on Galatians. See Address No. 8.

Doctor J. R. King read his report on the Otterbein Home. See Report. No. 8. He also spoke to the audience briefly.

We were again led in prayer, following Miss Ella Hamilton and Rev. J. A. Pantle, praying especially for the management and the inmates of the Home.

The recording secretary read a communication from the American Bible Society, and the Bishop introduced his old time college

friend, Dr. Geo. S. J. Brown, district secretary of the society, who spoke to us of the marvelous work that has been accomplished, and emphasized the present pressing needs for funds with which to supply the Word of God to all the world in this awful crisis through which the world is passing.

On motion of Dr. J. G. Huber, the work of the American Bible Society was re-endorsed by vote of the Conference.

Rev. Virgil Mayne read the report on the Christian Sabbath. The report was applauded, and then adopted. See Report No. 9.

Rev. E. E. Ford, of the African M. E. Church, was introduced to the Conference.

Rev. Mr. Frank, of the Ohio German U. B. Conference, was invited to an advisory seat after being introduced.

Rev. E. E. Johnson, of the Lower Wabash Conference, and Dr. C. I. B. Brane, associate editor of the Telescope, were introduced and granted the usual courtesies.

Rev. J. H. Dutton read the report on Sunday schools.

The report was approved. See Report No. 10.

Superintendent Probst, of the Cincinnati district of the Anti-Saloon League, was introduced, and spoke briefly.

All the pastors' reports were taken up and examined, and passed.

All in all, they were the best ever presented, for it was the exception, and not the rule, that there were any deficits reported.

A message was received from Bishop H. H. Fout expressing his earnest desire that Miami Conference shall be abundantly blessed by the presence of the Holy Spirit. By vote of the Conference, Bishop Mathews was authorized to send an answer by telegraph.

After announcements, the Conference adjourned on motion, with the benediction by Doctor Brane.

FRIDAY—MORNING SESSION.

After a season of song, Rev. S. E. Rasey led in prayer. The audience sang again. The minutes of yesterday were read and approved.

Rev. W. C. Niswonger read the report of the Committee on Fourth Year's Course of Reading. The report was approved. See Report No. 13.

Rev. B. F. Farris read the report of the Committee on Second Year's Course of Reading. The report was accepted. See Report No. 14.

Rev. G. F. Bauer read a fine paper on II. Corinthians. See Address No. 17.

Doctor Berger spoke briefly in reference to the Corinthian letters.

The Committee on Nominations read their report, and were authorized to have the ballots printed ready for the election this afternoon.

Rev. J. E. Yingling read a resolution in reference to the treatment of loans due the Conference, on Conference Church Extension loans. The resolution was approved by vote of the body. See Report No. 14½.

Professor S. A. Minich read the report of the Committee on Boundaries. The report was approved in part.

By general consent, Mrs. Ruth E. Hemphill was placed on the superannuated list of ministers.

The balance of the paper on finance was, at this juncture, laid on the table, by vote of the Conference.

Rev. J. L. Swain was elected to a place on the Stationing Committee.

Rev. R. E. Penick read the report on Education, which stirred up a lively discussion by a number of persons. The report was adopted. See Report No. 15.

Rev. A. R. Clippinger read the report of the Ministerial Educational Committee, recommending E. R. Turner and C. E. Burris to the Beneficiary Educational Board for the coming year. Their recommendation was approved.

At this time the Institute feature of the program was taken up, the general theme for the day being "The Place of the Auxiliary Organizations of the Church."

"The Sunday School" was discussed by Rev. J. H. Dutton. See Report No. 16. (Not received by secretary.)

Rev. A. R. Clippinger read the report on Christian Endeavor, and gave a short, stirring address. See No. 17.

Rev. O. T. Deever was introduced, and voted an advisory relation.

Dr. W. A. Hale, pastor of the First Reformed Church of Dayton, was introduced, as was also Dr. W. H. Wehrly, Superintendent of the Dayton District of the Methodist Episcopal Church.

President W. G. Clippinger was introduced to the Conference.

Rev. H. G. Clark presented his report on Otterbein Brotherhood. The report was adopted. See Report No. 12.

Rev. H. G. Clark spoke enthusiastically and forcibly on "The Brotherhood."

Bishop Mathews spoke briefly on "The Place of Leadership of the Ministry," emphasizing the following points:

1. He should assume leadership by virtue of his position.
2. By virtue of the shepherd relation he sustains.
3. By his increased personality.
4. The position demands masterfulness.
5. He should be a seed-sower.
6. He should win the confidence of the people.

God's mighty trinity: 1. Enlistment—Rev. O. O. Arnold; see Address No. 11. 2. Prayer—Rev. J. W. Kilbourne; see Address No. 12. 3. Witnessing—Rev. J. A. Albright; see Address No. 13. These were three strong spiritual addresses.

Mrs. Harry Pentz brought greetings from the W. M. A. in a strong, helpful address. See Address No. 14.

Rev. J. H. Mayne presented a resolution which was adopted by vote. See No. 12½.

Rev. C. W. Snyder was chosen fraternal delegate to the next W. M. A. Branch meeting.

Miss Mabel Drury, Evangel editor, and Miss Kirkpatrick, Conference organizer of the Otterbein Guild, were introduced to the Conference and the latter spoke a few minutes, urging the pastors to give her all aid possible in organizing the young women of the Church.

Rev. J. W. Miles, Anti-Saloon League Superintendent for the Dayton district, was introduced and given an advisory relation.

The benediction was pronounced by Dr. W. H. Wehrly, Superintendent of the Dayton District of the Methodist Episcopal Church.

FRIDAY—AFTERNOON SESSION.

The Conference convened at one-thirty p.m.

Rev. Norman D. Bevis, who had kindly taken the place of Rev. R. E. Schlotterbeck, read a fine paper on the life of Paul. See Address No. 15.

Miss Mabel Drury, editor of the Woman's Evangel, was granted a few minutes to address the Conference, which she did in an earnest manner.

The roll of ministers was called so that the names of all who are eligible for nomination for delegates to General Conference next May, may appear on the tickets to be printed.

Rev. J. E. Yingling read a very good paper on "An Evangelistic Program for a Winning Church." See Address No. 16.

Peter Quartel, city evangelist, was introduced and sang "I gave my life for thee," very feelingly.

"A Program of Education for the Local Church," was discussed by Dr. O. T. Deever in an earnest address.

Dr. S. S. Hough discussed "A Winning Missionary Program for the Local Church," in his usual practical, helpful manner.

Bishop A. T. Howard spoke briefly but with intense earnestness of the great need of the gospel, and what it is doing for the heathen world by its transforming power, morally, socially, and economically—a problem which nothing else can ever solve but the gospel.

Mr. Quartel sang "I am sure that He loves even me," very helpfully.

"Rural Church Work," was discussed by Superintendent Kurtz, showing by a number of charts how alarming the conditions are in many rural communities in our own great State of Ohio.

Rev. A. Whitten, of Indiana Conference, and Dr. A. W. Drury, of Bonebrake Seminary, were introduced and given the usual courtesies.

Revs. W. H. Smelker and Calvin McNelly were appointed tellers to take the vote for Conference officers, which was done. By common consent, it was agreed that the one receiving the highest number of votes for Conference trustee shall be declared elected.

A motion was made by Rev. A. Dunkelberger and seconded by Theodore Dittmann authorizing the sale of all church lots at

Lehigh, and providing for the disposal of the proceeds. The motion carried. See Report No. 11.

Adjourned on motion, with benediction by Dr. G. A. Funkhouser.

SATURDAY—MORNING SESSION.

The Conference convened at eight-thirty with Bishop Mathews in the chair.

Rev. W. I. Underwood led in singing "My faith looks up to Thee," and the Conference was led in prayer by Dr. W. H. Klinefelter and Rev. C. W. Stephens.

Rev. C. E. Plack read a very practical paper on Paul's letter to the Philippians. See Address No. 17.

Revs. M. W. Mumma and Virgil Mayne were referred to the Board of Education for Beneficiary Aid, by vote of the Conference.

Rev. I. D. Warner and Walter Van Saun were appointed tellers to take the vote for ministerial candidates to be voted for as delegates to the next General Conference, May, 1917.

Rev. A. R. Clippinger read the report of the Committee on Seminary Extension. The report was accepted by vote. See Report No. 18.

Dr. G. A. Funkhouser spoke briefly on Seminary Extension, and was heartily applauded.

Revs. P. B. Gibble, of East Pennsylvania Conference, and S. F. Wenger, Sandusky Conference, were introduced and invited to advisory seats.

A short intermission was had to give the Mutual Beneficiary Association time to hold its annual session.

Resuming, Rev. W. H. Klinefelter read the report of the Committee on Third Year's Course of Reading. The report was approved. See Report No. 19.

The Committee on Fourth Year's Course of Reading read a supplemental report, which was received and incorporated in their original report, No. 13.

The name of Walter Van Saun was referred to the Committee on Conference Relations.

Rev. G. T. Powell read the report of the Committee on Elders' Orders. The report was approved by vote. See Report No. 20.

The report on Home Missions was read by Rev. R. M. Fox. The report was approved by vote. See Report No. 21.

Rev. O. T. Deever spoke briefly and distributed some literature to the pastors on the work of the young people.

The report of the tellers for the election of Conference officers was read. See Report No. 22.

The report of the tellers on election of ministerial nominees for delegates was read, announcing that eleven ministers were chosen on the first ballot. Six additional ballots were required to nominate the remaining four candidates. Those finally nominated, named alphabetically, are as follows. See Report No. 23.

The report on Foreign Missions was read by the secretary, and approved by vote. See Report No. 24.

Dr. S. S. Hough spoke briefly on the report, saying the Board ought to have $150,000 before the meeting of the General Conference at Wichita next May, and not less than that amount each year thereafter. He urged that the pastors give the people facts as to what has already been done. He stirred our hearts with the announcement that $53,000 of the amount needed for this year is already in hand.

Rev. J. A. Albright read the report of the Committee on Church Erection. It was adopted. See Report No. 25.

The report of the Committee on First Year's Course of Reading was read by Rev. C. McNelly. The report was approved. See Report No. 26.

Report of the Committee on Admission to the Conference was read and adopted. See Report No. 26½.

The Committee on Conference Relations read a supplemental report which was adopted, and incorporated in their previous report.

Mrs. Ruth Bevis's name was referred to the Committee on Admission to the Conference.

A supplemental report on Elders' Orders was read and approved.

The report of Conference Treasurer L. O. Miller was read and adopted by vote. See Report No. 27.

The report of the Finance Committee was taken from the table by vote and considered item by item.

During a short recess, the quartet sang "Let your light shine."

Rev. Calvin McNelly presented a resolution, which was adopted. See Report No. 28.

The Finance Committee's report was again taken up and quite a discussion resulted. The report was amended and adopted as a whole. See Report No. 6.

It was voted that the Finance Committee's report shall be printed for distribution to pastors and charges.

By vote, the Seminary Extension Committee shall be permanent.

Adjourned with the benediction by Rev. F. H. Bohn.

SATURDAY—AFTERNOON SESSION.

The Bishop called the Conference to order at one-thirty p.m., and Rev. W. I. Underwood led in singing the "Glory Song."

The tellers reported that Rev. W. H. Klinefelter had been nominated as one of the ministerial candidates for General Conference delegates on the fifth ballot. Another ballot was taken.

The report of the tellers for the nomination of lay candidates for delegates to General Conference was read. See Report No. 29.

Rev. C. W. Snyder read his paper on Collossians, using fine discrimination in his treatment of this letter of Paul. See Address No. 18. (Not received by secretary.)

The tellers on ministerial candidates for General Conference delegates reported that Rev. G. T. Powell was nominated on the sixth ballot.

Another ballot was taken resulting in the nomination of Revs. E. E. Saul and D. R. Wilson as the fourteenth and fifteenth ministerial nominees.

Dr. H. F. Shupe spoke briefly as to the reasons for the increase in the prices of the church periodicals.

Conference Treasurer L. O. Miller distributed blank reports for the use of pastors and local benevolent treasurers.

After some discussion, it was voted that two thousand copies of the Conference Minutes shall be printed and distributed to the pastors and congregations as heretofore, without cost to those

receiving them, the expense to be paid out of the Conference treasury.

The name of Rev. U. B. Brubaker was referred to the Committee on Conference Relations.

It was agreed that the Bishop should appoint an Evangelistic Commission of five persons to serve for one year.

It was agreed that the Stationing Committee shall appoint the Conference evangelist, provided not less than $900 shall be subscribed toward the payment of his salary.

The Committee on Conference Relations read a supplemental report, and it was approved by vote, which granted Rev. U. B. Brubaker a transfer to the Kansas Conference.

Rev. Ira D. Warner read the report of the Special Committee on Superintendent's Recommendation No. 7, and the report was approved. See Report No. 30.

The Conference Superintendent was authorized to have the above named report printed and distributed to all the pastors as soon as possible.

By vote of the Conference, the Program Committee, consisting of the Superintendent and secretaries, were instructed to abbreviate the Institute features of next year's program.

The following were chosen as tellers to count the ballots for delegates to General Conference: Harry W. Pleasant, W. H. Cassell, A. T. Martin; Alternates, J. P. Landis, G. A. Wahl, O. D. Wellbaum.

It was voted that the salary of the Conference evangelist to be appointed shall be $1,200 for the year.

It was voted to leave the matter of determining the place of holding the next Annual Conference in the hands of the Conference Board of Trustees.

The Conference Superintendent gave some suggestions to the pastors in reference to reporting promptly to him.

The report of the Committee on Memoirs was read by Rev. G. A. Wahl. The report was approved. See Report No. 31.

By general consent, the report on Temperance was adopted without reading. See Report No. 32.

The report on Resolutions was also approved without reading, by general consent. See Report No. 33.

Report of Board of Control resolution was read and adopted. See Report No. 34.

The report of the Auditing Committee was read and approved. See Report No. 35.

The Special Committee on Superintendent's Recommendation No. 7 read their report and it was adopted by vote. See Report No. 36.

The Conference voted to adjourn. Rev. W. J. Shuey, D.D., who has attended more Conferences than any other living United Brethren minister, pronounced the benediction.

G. M. Mathews, *Bishop.*
W. M. VanSickle, *Recording Secretary.*
E. E. Saul, *Statistical Secretary.*

THE EVENING SESSIONS.

Wednesday evening, the service was in charge of Bishop Mathews.

The Conference communion sermon was preached by Rev. H. A. Bovey of Clayton, Ohio. It was delivered in a deeply spiritual, forceful manner, so that his auditors forgot that the preacher was past eighty-four years old and not a man of middle age, as he seemed to be. No outline was furnished the secretary. The communion service was in charge of the pastor of the church, Rev. U. B. Brubaker, and was very impressive.

The evening session Thursday was in charge of Prof. E. L. Horner, of the Dayton Public Schools, who presided in his own inimitable manner. The report on Education, which appears elsewhere, was read by Rev. R. E. Penick and "struck oil," from the response it received.

President W. G. Clippinger spoke on Otterbein University, showing that commendable progress is being made by this noble institution along all lines, so that it continues to maintain first rank among the educational institutions of the State. It is worthy of our support and patronage.

Dr. J. P. Landis represented Bonebrake Seminary in a way that makes one glad that he is a United Brethren, and if not an alumnus of the institution, should give every preacher a hankering to be one.

Prof. A. A. Maysillis, superintendent of the Montgomery County schools, made a strong, earnest plea for safeguarding the morals of our youth, in a short, burning message that gripped our hearts.

Friday evening, Rev. W. T. Frank presided.

Views were shown of the Otterbein Printing Establishment, that were explained by Dr. H. F. Shupe, Watchword editor, showing the great development of this great institution of the Church.

New views of the Otterbein Home, family, buildings, herds, products, and possibilities, were thrown on the screen and incisive comments made by the lecturer, Dr. J. B. King. The Church does not yet realize what a great power for alleviating suffering of the aged and destitute in a real home, where Christian influences are being used to develop the helpless, dependent orphans of the Church.

Saturday evening was devoted to the cause of temperance.

Rev. G. T. Powell presided, and directed the devotional service, after which he introduced Rev. J. W. Miles, Anti-Saloon League superintendent of the Dayton district, who delivered a strong address that pleased his tired auditors, giving a fitting climax to this really great Conference.

THE SABBATH SERVICES.

The Sunday school was in charge of Mr. H. F. Massman and H. C. Cridland, the latter being the efficient county Sunday-school secretary of Montgomery County. A number of the pastors were pressed into service as substitute teachers, to the profit of the classes. The absence of all children because of the infantile paralysis quarantine, was keenly felt. What would the church and Sunday-school be without the happy-faced children?

The service at ten-thirty was in charge of Superintendent C. W. Kurtz, who was assisted in the opening exercises by Dr. W. H. Klinefelter, Bishop Howard, and others.

An unusually impressive scene was the ordination of eleven men to the ministry, and Mrs. Ruth Bevis to the order of Deaconess.

The Bishop chose as his text I. Corinthians 1: 24-25.

In these days of materialism we must not forget that there is still a supernatural power with which we must have to do in our

work. In the exaltation of self, men lose the vision of the supernatural.

The humanity, rather than the divinity, of Christ is emphasized.

Men seek to accomplish by organization what can only be wrought by the omnipotent power of God. God has chosen "the weak things of the world to confound the mighty." Filled with selfishness and greed, men draw away from God. This selfishness has culminated in the awful holocaust of war in Europe, and in our own land in the desire for pleasure.

Can the Church cope with the present situation? What does it stand for: the classes or the masses? for peace or for war?

The present world conditions are but the fulfillment of prophecy.

The outcome will be a distinct world consciousness of God.

The foolishness of God in invading the great Roman Empire, was wiser than any plan of man for the saving of men.

Let us hold on to the miraculous. "He shall not fail." Paul was right when he said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

The Bible is a supernatural book. It is the impenetrable Rock. It is God's Word, his dynamic, his power. The Calvary cross is the only shelter for sin-cursed humanity. "Preach Christ crucified." Sacrifice is the law of our being. Every moral enterprise has had its Calvary. History, civilization, science, are preceded by sacrifice in their development. There is nothing that is good without sacrifice. Jesus Christ was "a Lamb slain from the foundation of the world." Sacrifice is the *essential* to success. Self-seeking means failure in the ministry. Patriots get victory only through sacrifice. Sacrifice must have love to sustain it. "Love never faileth." Love is the panacea of all problems. It sustains every Christian worker, no matter what his problems may be.

Christ's presence is essential to success, for he is the embodiment of love. If you are not conscious of his presence, your ministry will be barren of results. The path to success is rough, steep, thorny, and bathed in blood, as was the Golgotha way to redemption. "If Shakespeare should come to earth, all would rise; but if Jesus Christ came, all would kneel."

The Superintendent read the report of the Stationing Committee, many returning to the same charges, others to new fields; but

all have the promise of victory, only, in the name of our omnipotent Christ.

The afternoon service on Sunday was a memorial to the departed widows and wives of pastors who have passed on to their reward during the year. Rev. G. A. Wahl presided.

Obituaries were read on the lives of Mrs. Lydia Albright, Mrs. Anna Catherine Burkert, and Mrs. Elma Schlotterbeck, who had died during the year, and the memorial address was delivered by Rev. J. L. Swain.

The evening service was in charge of Rev. U. B. Brubaker, being a Young People's rally. The address was made by Rev. O. T. Deever, Secretary of Young People's Work of the United Brethren Church.

LOCAL NOTES.

Revs. W. I. Underwood and W. C. Andreas led the singing during the day sessions, and Prof. O. E. Wright, musical instructor in the city schools, conducted the congregational singing in the evening services. All of these brethren are experienced leaders, and recognized as A-1 in this sort of work.

The local choir also greatly pleased the evening and Sabbath audiences by their splendid work. The pianists, Miss Mabel Tinnerman and Miss Florence Stephens, were faithful and efficient in their services.

Our own Elysian Quartet, composed of pastors J. M. Replogle, O. F. Bilger, W. T. Frank, and D. R. Wilson, brought a number of new selections, together with many of the old favorites, in their artistic, helpful way, that grips their hearers' hearts. If we had the ear of the "powers that be," we would suggest that they be secured for the next General Conference.

Rev. Mr. Brubaker was supported by the chairmen of the various committees, and they in turn by the membership of the local church, in the entertainment of the Conference; so that nothing was left undone that would add to the comfort of their guests.

The feature of being entertained in the homes for breakfast gave us an opportunity to get acquainted with our hosts that was greatly appreciated. The sweet fellowship with the members and

friends of the High Street Church, and their efforts to make our stay among them pleasant, will long be a pleasant memory.

The business of the Conference was carefully looked after by the Bishop and the various committees, the addresses were of a high order, and the fellowship sweet. May the richest blessings of heaven be upon the pastors and upon all the charges as we face a new year of toil, sacrifice, and achievement in the name of our Christ.

REPORTS

REPORT NO. 1—COMMITTEES OF PRESENT SESSION.
(Not received by secretary.)

REPORT NO. 2—CONFERENCE SUPERINTENDENT.

To the Bishop, Ministers, and Lay Delegates of Miami Annual Conference, Greeting:

As we assemble this day in the one hundred and seventh session of our Conference we record the loving kindness and great mercy of God and his care and providence over us during another year. No interruptions have occurred on any field of labor by the death of any minister and in the main peace and harmony have prevailed in all the churches. The death of Mrs. J. A. Albright occurred February 19 at Beavertown, Mrs. Anna Burkert, wife of our beloved and sainted C. J. Burkert, died at Dayton, May 25, and Mrs. E. Schlotterbeck, wife of E. Schlotterbeck, of Lockington, died at Lewisburg, August 11.

The final reports indicate that faithful year's work has been completed by the pastors and laymen and much good work accomplished as the result of our labors.

ORGANIZED CHURCHES.

The Conference consists of seventy-one charges, 109 organized churches. There are fifty-two stations, six half stations, and thirteen circuits with three or more appointments. Nine of these have three appointments and two have four appointments and two have five. One new class was organized by A. Dunkelberger at Maple Park, Middletown, with fifteen members, making a total of 110 churches and seventy-two charges. The Baltimore class, Harrison charge, was disbanded during the year, some of the members joining at New Haven and others going to other points, and the church has been vacant for the year. The Grandview church was sold and the proceeds amounting to eighty-nine dollars turned in to the Conference Church Erection fund. The Oakland church on the Savona charge is vacant at present not being used either for church or Sunday-school.

RESIGNATIONS.

Six resignations were presented and accepted during the year. A. Dunkelberger resigned Home Avenue, September 14, and N. Bevis resigned Millville and Union Chapel, September 19. I ap-

pointed N. Bevis to Home Avenue and A. Dunkelberger to Union Chapel and Millville. Both have served well and very acceptably.

May 8, W. G. Shaffer resigned Sulphur Grove and A. Wolf was appointed, May 16. R. E. Applegate resigned Kingsville, May 16 and W. M. Fuch resigned Aley Chapel, May 22. J. H. Schmit was appointed to both these fields. G. F. Strayer resigned Belmont, May 29, and J. W. Kilbourne was appointed to fill this vacancy and has served very acceptably.

LICENSE TO PREACH.

W. I. Comfort was granted quarterly conference license by Ithaca quarterly conference, November 20, 1915. Herman Michael was granted quarterly conference license by Home Avenue, July 3; Kenneth Scott by the New Haven class, July 11; B. Henley by the Cowden Memorial class, August 9.

J. B. Kiracofe had his quarterly conference license renewed by the Euclid Avenue class.

The following are recommended for Annual Conference license: W. M. Comfort, from Ithaca; S. Brill, from West Elkton; H. C. Rodgers, West Elkton; A. C. Kauker, of Union City, who joined the Conference last year surrendered his license. R. P. Dougherty presents his transfer from the Iowa State Conference. F. H. Linville asks for a dismissal. F. B. Church desires a transfer to the California Conference.

LITERATURE.

A good supply of our own literature is used in all of our Sunday schools. The Bible Teacher and lesson helps are highly appreciated and the Watchword has an increasing circulation. There seems to be a less number of Telescopes taken and it requires a greater effort to secure and hold subscriptions. My conviction is that the Watchword so well satisfies many folks and since they get it free through the Sunday schools, do not feel the need of the Telescope, or at least are willing to do without. The W. M. A. literature is having a good circulation and Doctor Hough's book, "Our Church Abroad," has had a wide circulation and is helpful for inspiration and information.

The Telescope list numbers 1,221; the Watchword list is 4,748; the Evangel, 787.

SUNDAY SCHOOLS.

The Sunday schools enroll about 24,000 in one hundred and nine schools. One new school is added this year at Maple Park, Middletown, with an enrollment of forty. Most of the schools have efficient superintendents and are doing good work, making effort to reach the large number in every community who do not attend. Some teacher-training work has been done. Missionary offerings

are taken in about all of the schools and some missionary programs given. Children's Day was quite generally observed and many of the schools gave offerings to the Otterbein Home.

CHRISTIAN ENDEAVOR SOCIETIES.

There are seventy-six Christian Endeavor societies in the Conference, enrolling about 3,200 members. Many of these are doing good work in the training of our young people. In some churches there is a great need of leadership, especially where the pastors cannot attend and help in directing the work. Some mission study classes have been conducted successfully, but by no means the number that we should have had. I have called attention all through the year to our mission study books and the importance of bringing this work before our young folks to inspire and direct them in life's great tasks.

EVANGELISM.

A strong evangelistic effort has been carried out in almost all of the churches, either by the pastors themselves or by special assistance from pastors or other help. A co-operative evangelistic campaign was carried out in Dayton churches with good results. J. W. Kilbourne, our Conference evangelist, held meetings at Troy Street, Ft. McKinley, Potsdam, Springboro, Rockdale, Columbus Avenue (Springfield), Pyrmont, Sonora, and College Hill. Two facts have been apparent both this year and also last year, namely, that the large churches and those able to meet the expense of a special meeting have not applied for the services of our evangelist and second, that the weaker and smaller churches that really need his help are not able to meet the expense. This has resulted in a deficit on his salary on almost every field he served and added this expense to the Conference. A special offering was asked for from all the churches which secured $..... for this fund, which with the regular offerings from fields he served amounts to $.....

Since June 11 he has been supplying at Belmont which reduces his expense to the Conference for these months.

The evangelistic committee has been faithful and tried in every way to assist and plan for this work and will report. The committee is inclined to think that the Conference has not stood by the plan of our evangelistic work, that other men have been employed when our own evangelist should have been employed, and also that some of the congregations have taken advantage of the plan of the guaranteed salary. A further recommendation will be presented by the committee in its report which should be considered.

J. W. Kilbourne has been faithful in preaching the pure gospel and also visiting from house to house and doing some survey work, and will submit his own report.

FINANCES.

The financial conditions are better than last year. The churches have about all adopted the budget system and the great majority made a thorough every-member canvass and have worked the plans better than ever before. Many of our people are doing excellently. There is still a great work to be done in securing a contribution from every member of the church every week. Twenty-two fields made increase on pastor's salary this year. The total agreed upon for this year amounts to $59,997. The average on sixty regular charges is $999.95. With the continued increase in the cost of living it becomes an absolute necessity to further increase the salaries. The laymen should and must seriously consider this matter. The salaries will all be paid in full.

On benevolence funds we have also made commendable progress during the year. The last report of our treasurer, June 27, indicated that $2,121 more had been paid in at that date than the same date the year previous. The final reports also indicate that a larger proportion will pay up in full. Strong effort has been put forth this year to reduce the indebtedness on many of our churches. This is a vital matter and should receive the attention of every pastor and layman of this Conference.

The Sunday schools have become a financial asset to the churches and should be used widely for the promotion of all the interests of the church as an institution. The Ladies' Aid societies are to be commended for the splendid assistance they are rendering in almost all of the churches in helping to meet local expenses and large amounts on the building funds. The Woman's Missionary Associations have also done splendid work in raising missionary funds. Most of the Christian Endeavor societies have contributed to the benevolence funds.

Only one charge came regularly under the minimum salary this year—Springboro and Utica and Oregonia which required $57. West Middletown and Union Chapel and Millville were given special consideration. The board finally agreed to guarantee to A. Dunkelberger $700 and no parsonage rent, which will require about $109. By special effort on the part of the Superintendent at Jacksonburg, all but $13 of full salary was secured.

SPECIAL GATHERINGS.

Six district meetings were held during the fall months, according to the plan mapped out at our last Conference. Rev. A. R. Clippinger, President of the Christian Endeavor branch, Rev. J. H. Dutton, President of the Sunday-school Association, Mrs. J. B. Showers, President of the Woman's Missionary Association, and the Superintendent were the speakers. The meetings were not as largely attended by the laymen as we had hoped but the pastors

about all attended and were benefited by the fellowship and discussions. Three meetings were held in the spring months in which the pastors largely furnished the program. Reports were also given on the standards adopted. The Woman's Missionary Association held their annual meeting at Middletown with fine attendance and splendid program. The Conference Sunday-school Association held the convention at Verona with fair attendance and good program well carried out by the president, Rev. J. H. Dutton. The Branch Christian Endeavor Convention was held at Belmont with Rev. A. R. Clippinger, President, presiding and fine talent secured and helpful and inspiring addresses given. The Branch has undertaken the securing of a scholarship of one thousand dollars. This is most commendable and gives the young people an objective.

The Layman's Missionary meeting held in Dayton, February 9-13 was well attended by our pastors and laymen and much good accomplished. Our denomination enrolled 181 delegates and came third in number enrolled. Many of the churches observed their anniversaries, also home comings and circuit reunions. The Bible conference in connection with the Seminary closing, conducted by Doctor J. F. Carson, was of great profit to all who attended.

MISSIONARY SUPPORT.

The Ithaca charge, composed of Ithaca, Baltimore, and Sonora, in the early part of the year undertook the support of Rev. Kiosha Yabe, in Japan, securing $250 for the year, which has been paid up to date and gives Pastor M. I. Comfort and people supreme joy and satisfaction. It is significant that this charge ten years ago paid ten dollars to foreign missions. Germantown, under the leadership of the pastor, Rev. O. D. Wellbaum, is supporting Dr. and Mrs. Oldt in China, raising $1,000; the First Church, Dr. J. G. Huber, pastor, Rev. Mr. Hursh in Africa, securing $565; New Madison has secured $500 to support their own missionary. Cowden Memorial secured $500 for the support of Rev. G. L. Stine in Montana.

DEDICATIONS AND IMPROVEMENTS.

The Englewood church, organized and built in 1889, was remodeled, the church elevated, basement provided, and Sunday-school rooms planned and dedicated on November 28, 1915, all costing $2,975, of which amount $1,839 has been paid during the year. Rev. W. H. Smelker and congregation have done fine work in strengthening this charge.

Belmont remodeled and enlarged their church, installing a new heating system, new pews, providing Sunday-school rooms, gymnasium room and pastor's study at a cost of $3,300, and was reopened February 6, 1916, Bishop H. H. Fout having charge of the services. The total amount was provided for and $1,900 paid during the year.

The Cheviot class, Rev. E. S. Comrey, pastor, has made most commendable progress during the year. The basement of the new church which is to cost about $12,000 was completed and dedicated by Bishop G. M. Mathews, January 9. The cost of this part of the building was about $1,100, all of which was provided.

A parsonage was also built and occupied by the pastor, March 1, which cost about $2,300, provided for on the building association plan. The pastor and board of trustees are to be commended on their faith and efforts.

The Greenbush church, West Elkton Circuit, was remodeled and placed on new foundation, providing for basement, vestibule, choir loft, and redecorating the interior, all costing $1,600 and was rededicated, May 21, by the Superintendent assisted by J. L. Swain. The full amount was secured and $1,305 paid to date on these improvements. H. C. Clark, pastor, has had a fine year on this charge.

Carrmonte church was dedicated on August 2 by Bishop G. M. Mathews. This is a splendid brick building with basement and three Sunday-school rooms, well located and costing $7,500; $3,500, the balance required to provide for the indebtedness, was all secured during the day, and $1,800 has been paid. Pastor O. F. Bilger and congregation have worked well during the year and are to be congratulated on their prospects for the future.

A new parsonage was also completed at the close of last year and occupied by the pastor this year at West Middletown costing $2,225, all provided for in good subscription, and $1,700 paid to date. The lot of one acre was donated by the Emerick heirs and was the beginning of these improvements. This charge, consisting of Jacksonburg and the Pleasant Ridge class, have paid on salary this year $695 and furnished the parsonage as compared with $460 paid last year on a three-point circuit.

Caylor Chapel secured a parsonage lot, the gift of Brother Isaac Unger.

North Bend also purchased a parsonage lot at cost of $380 and collected $466 on building fund; and Zion collected $778 on building fund.

The following amounts were collected on repairs, debt, and interest:

Beavertown	$ 99.00
Brookville	350.00
Beardshear	888.00
Cowden Memorial	1,705.00
Clifton	480.00
Cherry Grove	40.00
Euclid Avenue	4,236.00

East Dayton	977.00
First Church	1,867.00
And $13,884 secured in debt campaign.	
Fairview	1,471.00
Ft. McKinley	500.00
Germantown	528.00
Greenville	150.00
High Street	4,900.00
Hartford Street	200.00
Hamilton	244.00
Rockdale	310.00
Ithaca	700.00
Kingsville	71.00
Lewisburg	$ 54.00
Miami Chapel	1,874.00
Miamisburg	
Middletown	1,000.00
Mt. Healthy	109.00
Newport	511.00
New Madison	150.00
Norris Memorial	779.00
Olivet	293.00
Oak Street	3,612.00
Potsdam	186.00
Piqua	849.00
Pyrmont	47.00
Rossburg	700.00
Salem	1,250.00
Springfield	
Springboro	175.00
Troy Street	
Hillgrove	300.00
West Elkton	249.00
Wagner	592.00
Lavonia	845.00

RECOMMENDATIONS.

I present the following recommendations for your consideration and approval:

1. That we continue the plan of district meeting as carried out last year.

2. That, in order to increase the income of the pastors on fields, where we have no parsonages, the Conference guarantee the interest on a sufficient amount to secure a parsonage, for a period of three or five years, during which period cash and subscriptions be secured to pay for the parsonage. This interest to be taken from

the Conference Church Erection funds and made a gift to the churches. Also that each be considered individually according to the judgment of the Conference Board of Trustees.

3. That, in order to maintain our present plans for pastors' pension and preachers' aid funds we make an assessment of one per cent. of the pastor's salary.

4. That the Conference budget be the same as last year—$21,750.

5. That we continue the Seminary Extension work under the direction of Dr. G. A. Funkhouser and that a special committee be appointed to examine and grade these papers at Conference time.

6. That the Bishop, Conference Superintendent, Branch Officers of Sunday-school, Christian Endeavor, and Woman's Missionary Association constitute a committee to prepare a program for the year on special days, occasions, and work to be emphasized at certain dates during the year.

7. That a membership committee be appointed as a standing committee for the year to look after all delinquents, and to conserve our membership.

8. That, in case of mission churches, any deficit reported from such church on benevolence funds, be deducted from the appropriation of that field.

9. That the Conference Board of Trustees be urged to continue their efforts to assist churches carrying debt, and that the Kansas plan be adopted to increase our church erection funds.

10. That the minimum salary for every regular charge be $800 and parsonage.

PERSONAL.

This is my ninth report as superintendent of the whole Conference besides one report as Presiding Elder of the Northern District. These have been years of strenuous and continuous work. I have given myself without reserve to the work assigned to me and have placed myself by the side of every pastor to co-operate with him in the building of the Kingdom on his charge.

The first quarter I held sixty-eight quarterly meetings, preached thirty-nine times, gave some address or talk at almost all the meetings, conducted twelve communion services, and attended twenty-five Sunday services. The second quarter I held thirty quarterly conferences, preached thirty-two times, conducted fourteen communion services and attended twenty-six Sunday services. The third quarter I held twenty-nine quarterly conferences, preached twenty-one times, conducted ten communion services, and attended twenty-eight Sunday services. The fourth quarter I held sixty-eight quarterly meetings, preached thirty-two times, conducted sixteen communion services, and attended thirty-six Sunday services. A

total of 194 quarterly meetings, 124 regular sermons, fifty-one communion services, and was present at 113 Sunday services.

I arranged for and attended the nine district meetings, all the meetings of the evangelistic committee, three meetings of the Board of Trustees, three meetings of the Council of Administration, the Bishops' district meeting at Westerville, four meetings of the Ohio Rural Life Association at Columbus, the Home Mission and Church Erection Board meetings at Bowling Green, besides many special engagements and committee meetings.

The churches are generally well organized, peace and harmony has prevailed throughout the year, the pastors in the main have rendered faithful service and our laity in most of the churches have responded well to the calls on their time and service to undertake and to do the work assigned.

I hereby again express my gratitude to God for his goodness and mercy and grace, and to the pastors, one and all, and members of the churches for their hospitality, good will, and kindness, I express my hearty thanks and appreciation and pray God's blessing on the labors of the year.

Respectfully submitted,
C. W. KURTZ, *Superintendent.*

Report No. 3—Conference Evangelist.

To Miami Annual Conference:

Dear Brethren—It is with feelings of mingled pleasure and sadness, I make my report as your evangelist. With pleasure that I have been permitted to glean a few precious souls from the world's vast harvest field; with sadness that so few have been rescued from the multitudes who are perishing in their sins. The reason more have not been saved, is the same reason why six fields, last year, did not report a single soul on profession of faith; and why twenty-two fields each reported less than ten, and also why 16,841 members with all our financial outlay, and the splendid equipment and organization of this Conference rescued only 1,557 souls from the thousands that perish in the bounds of this Conference. There is but one answer, but one reason—*Lack of Spiritual power.*

The wickedness and materialism of to-day is so intense that it takes the combined effort of the Christian forces of a church or community to produce effective and lasting work. My campaign results have been largely measured by the massing of these forces, or the lack of it. Some saving is difficult work. Requires intense effort in these times of such supreme worldliness; but while it is difficult the task is no greater than the equipment which the Holy Spirit will give to those who truly seek his aid. The greater the difficulty the greater will be the power of the Spirit.

The great hindrance in winning souls lies in the unwillingness of the church to seek this power. It requires as much effort to

lead the average church member to make the consecration that will bring the anointing of the Holy Spirit for service as it does to lead a sinner to penitence and faith for salvation. Many will not do it. And yet few are the decisions for Christ where no considerable number could be led to do so. One of the greatest needs in revival work, in all our church work, for that, is personal workers. It is almost impossible to succeed without this element. In my entire ministry I think ninety per cent. of all converts have been won by personal effort. This should be remedied in all our churches. Alas! alas! too few make any effort to win souls. Too many of our churches are cold storage institutions, rather to preserve products than to produce them. The great need to-day is a turning to God. A mighty crying unto him for a great out-pouring of the Holy Spirit upon us all, as ministers and laymen, for the saving of those for whom Christ died. The need of revival is appalling everywhere in all churches. May God send it.

I have held nine meetings, Troy Street, Ft. McKinley, Potsdam, Springboro, Rockdale, Columbus Ave., Springfield , Pyrmont, West Sonora, and College Hill. The Troy Street meeting was held in the tabernacle. Several of the Dayton churches and the Miamisburg churches rendered valuable help by their choirs and pastors. Five of my meetings were on student charges. Five on circuits. Every pastor with whom I worked rendered the most hearty co-operation and our fellowship was very pleasant. I tried my very best, in all cases, to make it easier for the pastor to carry forward his work after I was gone than it was before I came.

God marvelously preserved my health and strength so I never missed an appointment during the active campaign. The finances have not come up as we had hoped, as much of my work has been upon fields that were weak. I think, however, the report will show that about one hundred dollars more was raised this year than last.

The number of decisions were about 115. This number came forward, or in some public way expressed their purpose to give themselves to Christ, and lead a Christian life. Fully as many more rendered their covenant, sought a deepening of the spiritual life, and consecrated for service. The number of accessions were not reported to me. I think not as many as there were decisions, as quite a percentage of decisions were made by persons already in the church, but claimed they had never been born again. The meeting of the greatest power was at Rockdale, where about forty decided for Christ in eight days, most of them adults. At Columbus Ave. there were twenty-three decisions in fourteen days.

I preached 249 times. Held numerous prayer-meetings, gave five addresses in public schools. Made 847 visits. The last three months I supplied Belmont as pastor. I wish to thank the Evan-

gelistic Committee for valuable assistance, and all the pastors and charges for their very great kindness and faithful co-operation.

Respectfully,
J. W. KILBOURNE.

REPORT NO. 4—EVANGELISTIC COMMITTEE.

Amount in treasury September 1, 1915	$ .50	
Received from all sources	348.97	
		$ 349.47
Disbursements		343.30
Balance in treasury		$ 6.17
Liabilities—		
Note in City National bank	$ 500.00	
Note to L. O. Miller, Conf. Extension fund	89.58	
Hope Pub. Co., balance on books	18.40	
Total		$ 607.98
Assets—		
Cash on hand	$ 6.17	
Unpaid pledges	101.00	
Unsold song books	1.50	
Tabernacle and equipment	1,000.00	
		$1,108.67
Assets over liabilities		$ 500.69

Respectfully,
J. H. DUTTON, Sec'y.-Treas.

REPORT NO. 5—COMMITTEE ON CONFERENCE RELATIONS.

The Committee on Conference Relations would recommend the following:

1. That R. P. Daugherty be received on his transfer from Iowa State Conference.
2. That G. W. Hamilton be transferred to the Kansas Conference.
3. A. W. Kaucher, having surrendered his credentials, we recommend that the same be received and his name be erased from our roll.
4. That F. B. Church be transferred to California Conference.
5. That F. H. Lenville be granted an honorable dismissal from the church and Conference.
6. That Ruth E. Hemphill be placed on the supernumerary list.
7. That E. S. Comrey be received on his transfer from East Pennsylvania Conference.

8. That G. Deck be given an honorable dismissal from the church and Conference to the Nazarene church.
9. That C. E. Hetzler be granted a transfer to the West Virginia Conference.
10. That Arthur Van Saun be granted a transfer to the Allegheny Conference.
11. That U. B. Brubaker be granted a transfer to Kansas Conference.
12. That Mrs. Ruth Bevis be admitted to the Conference as deaconess.

W. T. FRANK,
E. E. SAUL,
S. E. RASEY,
Committee.

REPORT NO. 6—BOUNDARY AND FINANCE.

Your Committee on Boundary and Finance was called to order by the chairman, Rev. Mr. Kurtz, Rev. Mr. Kleinfelter led in prayer. S. C. Minnich was elected secretary.

I. BOUNDARIES.

We recommend—
1. That the whole Conference constitute a district, and that the Superintendent's salary be $1,800.
2. That Antioch be detached from Brookville and that Brookville constitute a station.
3. That Antioch and Pyrmont constitute a charge.
4. That Union and Maple Park, Middletown, constitute a charge to be known as Union and Maple Park charge.
5. That all other charges in the Conference remain the same as last year.

II. FINANCE.

1. That the budget be $21,500, divided as follows:

General Interest	$14,000 00
Conference Extension	4,500 00
Otterbein University	1,200 00
Superintendent's Salary	1,800 00
Total	$21,500 00

2. That we recommend the following appropriations for the relief of superannuated ministers and their widows:

Mrs. M. F. Fowler	$ 50	C. W. Miller	200
Mrs. Ruth E. Hemphill	150	T. F. Bushong	300
Mrs. W. K. Albright	75	J. L. Swain	300
H. A. Bovey	150	J. P. Stewart	250
M. R. Geyer	100	Mrs. Billheimer	25
W. J. Pruner	200		

3. We recommend the following missionary appropriations to charges within the bounds of the Conference for the coming year:

Carrmonte	$300	North Bend	100
Cheviot	350	Piqua	450
Clifton	450	Troy Street	250
College Hill	450	(provided the pastor gives his full time.)	
Fairview	250		
Ft. McKinley	250	Union and Maple Park	100
Hamilton	450		

BUDGET APPORTIONMENTS.

Following are the budget apportionments for 1916-1917:

Aley Chapel	$ 75	Lockington	310
Antioch and Pyrmont	325	Miami Chapel	250
Arcanum	600	Miamisburg	200
Bowlusville	75	Middletown	500
Beavertown	185	Millville	80
Brookville	375	Mt. Healthy	150
Beardshear	90	New Hope	120
Belmont	200	New Haven	450
Carrmonte	50	Newport	170
Cowden Memorial	600	New Madison	400
Norris Memorial	60	North Bend	225
Clifton	110	Otterbein	350
Cheviot	70	Otterbein Home	125
Cherry Grove	275	Olivet	200
Colerain	200	Oak St.	1,100
Euclid Ave.	1,600	Pleasant Hill	150
East Dayton	480	Piqua	200
Eaton	225	Potsdam	180
Eldorado	500	Rosewood	340
Englewood	75	Rossburg	250
First Church	1,650	Salem	525
Fairview	150	Savona	350
Ft. McKinley	75	Lagonda Ave.	400
Germantown	575	Columbus Ave.	100
Greenville	450	Springboro	60
High St.	250	Sulphur Grove	110
Hartford St.	450	Troy St.	125
Home Ave.	335	Union City	425
Hamilton	155	Utica and Oregonia	80
Harrison	150	Vandalia	375
Ithaca	600	Waterhouse	225
Kingsville	55	West Elkton	450
Lewisburg	400	Wagner Chapel	110
Liberty	580		

Willey Memorial	150	Yorkshire	30
West Middletown	150		
Union Chapel	100	Total	$21,500

That the trustees of the Clifton church be allowed to sell their church property provided they first secure an option for a new church location before selling, to be approved by the Conference Board of Trustees.

That Rev. A. Dunkelberger receive $50 salary in addition to that agreed upon by the Board of Trustees for this past year.

This body took no action on the matters referred to them by the Evangelistic Committee, namely, that the Conference evangelist be continued, and refer it back to the Conference.

It is the sense of this body that a full pastor be sent to Belmont and that an appropriation not to exceed $125 be given.

We concur in the following recommendations of the Conference Superintendent:

That, in order to increase the income of the pastors on fields where we have no parsonage, the Conference guarantee the interest on a sufficient amount to secure a parsonage for a period of three or five years, during which period cash and subscriptions be secured to pay for the parsonage. This interest be taken from Conference Church Erection funds and made a gift to the churches. Also that each application be considered individually according to the judgment of the Conference Board of Trustees.

That, in order to maintain our present plans for pastors' pension and Preachers' Aid funds, we make an assessment on each charge equal to one per cent. of the pastor's salary and parsonage rent, the same to be sacred for this fund.

That the Conference Board of Trustees be urged to continue their efforts to assist churches carrying debts, and that the Kansas Plan be adopted to increase our Church Erection funds.

Report No. 7—Publishing Interests.

While we are thinking of Publishing Interests we need to take into consideration a few things. The first is that the success of Publishing Interests depends upon education. First is the general education, and second is educating our people to use our publications. It is a known fact that as people become educated they will demand literature, such as will inform and entertain. But the sad fact is that the world is going after the kind that entertains. Now the thing to do is to get back to where information and entertainment may strike a happy balance. And we believe that our Publishing Plant is doing what it can to bring about this thing.

The second thing of note is that the power of the press is so great that every movement has employed it. Politics, labor, liquor,

and temperance have employed the press with good advantage to themselves. So then we may say that the press is a molder of public opinion. But what kind of product is this molder putting out? The secular press is giving to the public that which amuses and entertains; while the church press gives to the public that which instructs and entertains in a religious way, as well as in a secular way.

The third consideration is that the church and its publications must stand together, or they will fall together. If the church does not use this silent, yet powerful institution, she is losing a power and force in the disseminating information and entertainment that is most wholesome and inspiring. And how can this department stand if the church does not patronize it? Thanks be to God our people have been back of the Publishing Interest from its beginning as is shown by its increased wealth. For from a plant worth $1,600 it has grown to a plant worth about $1,200,000.

Then may we as one conference of our church continue to support our own publications. L. M. Hohn.

Report No. 8—Otterbein Home.

The Church is the representation of Christ's spirit and mission in the world. The disciples were not only commissioned to preach the gospel, but to put into practice its teachings and principles, thus they were to minister to others by relieving bodily suffering and freeing from moral handicaps. Paul, in his zeal for "the regions beyond," did not forget the brethren at Jerusalem, who, through misfortune, were made dependent, and journeyed to the great religious capital to personally carry the contributions of the churches from Macedonia and Asia for their relief. The Otterbein Home supplies the opportunity for this kind of service.

The purpose of this corporation is, as set forth in articles of corporation, not for profit, but to provide a free home for old people, a free home for old ministers and their wives, a free children's home, a free home for children of missionaries, together with other forms of purely benevolent and charitable work. These features of social service appeal to the tender sympathies of our people and are bringing an increasing response toward the establishment of this enterprise.

It is interesting to note the steady growth in the net tangible assets, which at the end of the first year of its existence were $90,253.30, and at the end of the second year were $123,507, and at the end of the third year had increased to $181,360.24. It is the confident hope of the management to be able to cancel the indebtedness in advance of its maturity. God is laying upon the heart of his people to provide by will and other forms of gifts for the firmer establishment of this home. During the last twelve months,

five wills have matured by the death of the makers, totaling more than $30,000, which, in due course, will come into the Home treasury.

The Church is utilizing the service the Home stands ready to render in sending in its dependent aged and youth, until its present capacity is reaching the point of exhaustion. There are now seventy-four children in the Home, with three more admitted to arrive this week. There are twenty-five adults who are numbered as members of the Otterbein family, with five others admitted who have not yet taken up their residence in the Home. Four of the adults and seven of the children, admitted during the past year, are from this Conference. The growing family is making increasing demands upon our resources, and the Board of Trustees, at its last session, voted to devote the Christmas offering to current expenses.

In order to reach the place when the income from the farm can be devoted to maintenance of the Home alone, it is urged that large gifts of money and property be encouraged. Miami Conference has been friendly and generous in the past, and will not fall behind in the march to greater achievements.

Respectfully submitted,

J. R. King.

Report No. 9.

Report No. 10—Report on Sunday Schools.

It is an accepted theory that the Sunday school is a child of which the church is the parent. Because of the distant relations of these the life of the child has often been jeopardized and stunted. Too often there is no organic union between the church and the Sunday school; no clear cut distinct and yet interdependent program that makes the life and work of the one stand complementary to the other.

The primary intent of the Bible school is that it might be the whole church at work studying the Bible with a view that it might build up a full rounded *Christian character;* the church in school session endeavoring to give God's message of the redeeming Christ to the souls of its members. "The aim of the school," says Dr. Hurlbut, "is threefold, knowledge, character, service." If to these we should add the one great function of the church, that of worship, we would have well defined the church. Knowledge must proceed. Character, reverence, worship and service are the results that come from standing face to face with a revelation from our Maker.

Therefore the instruction work of the church must go on with ever new and renewed emphasis in every local church and mission

of our beloved church and sister denominations until "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

In order to put the Sunday schools of Miami Conference in line with the most advanced schools of all the Sunday-school world, let us declare the following as our program of the best known principles and methods and recommend them to our brother pastors and superintendents.

1. To join our General Conference in its effort for a Sunday-school army of 500,000 by May of 1917.

2. That we urge pastors, Conference Superintendent, and Bishop to encourage and promote the organization of new schools wherever open fields can be found within the bounds of our Conference.

3. That we aim for better classification, organization, administration and equipment in all our schools.

4. That every pastor and superintendent feel keenly the absolute necessity of organizing and fostering a class in teacher training in the schools under their supervision.

5. That a worker's library of at least six volumes be the goal for every school in Miami Conference.

6. That we carefully consider the importance of observing special days in the Sunday school, such as Christmas, Easter, Visitor's Day, Children's Day, Rally Day, etc.

7. That we recognize that in the Sunday school we have the greatest evangelizing agency for recruiting the rank of church membership, and urge pastors to have at least one decision day in the Sunday school during the year.

8. That we co-operate with our whole denomination by keeping one Sunday in each month as mission day in our schools and that the first and third quarters be for foreign missions and that the second and fourth be for home missions and that some form of program and opportunity to give be given to the school for these interests.

9. That this Conference shall elect and add to its board of control a superintendent of Conference Elementary Sunday-school work, and that Miss Ella Hamilton be elected to fill that office.

Fraternally,

J. H. Dutton.

Report No. 11—Millville.

I move that the official board of Millville Church be authorized to sell church lot at Lehigh and use the proceeds of the same on their own church.

A. Dunkelberger.

Theodore Dittman, Delegate, Millville, O.

Report No. 12—Otterbein Brotherhood.

In Matthew 23:8, Jesus speaks to the disciples and to the multitude and says, "And all we are brethren, and one is your Master, even Christ." In these words he declares the true basis of the brotherhood of man to be found in him as Lord of all humanity; "for other foundations can no man lay than that which is laid, which is Christ Jesus."

We, as true American citizens, can all say to-day with a sincere heart that America means to us freedom, or liberty, or opportunity, or what not; but to the foreigner who steps upon our shore from a land that is stricken, bleeding, and weeping from "man's inhumanity to man," America means fraternity—brotherhood of man to man; and to the thousands and thousands of American Christian organizations whose temples rear their heads above the homes in every city, hamlet, village, and above the plain, comes a call from the divine to establish this grand and noble spirit of American fraternalism on the true and eternal principles of our Lord.

If the brotherhoods of our Church need anything more, it is a broader and greater vision of the task before them.

In the manhood of our land we have diversities of every kind, and these manifest themselves freely and openly in our church organizations to such an extent that they often become a hindrance, unless the mastership of Jesus goes before and brings forth the true spirit of brotherhood.

This principle makes our brotherhood organizations different from all other fraternal bodies and establishes it as a necessity in the progress of building up of our Lord's kingdom.

Our Church needs men—men who will give themselves in a free and uncompromising service to the extension of God's kingdom.

An annual increase of one-tenth in Sunday-school and Christian Endeavor is the result of definite effort. Why not a definite effort to increase our men's organizations one-tenth? Last year the churches of the city of Philadelphia did this and more. They set the goal and their efforts were blessed in a great ingathering of men. The churches of Miami Conference can do the same if they set themselves to the task.

H. G. Clark.

Report No. 12½—Woman's Missionary Association.

Whereas, The Miami Conference has heard with pleasure and approval the greeting of the Woman's Missionary Association as brought to us by their representative, Mrs. Harry Pentz, be it

Resolved, That we feel gratified at the earnestness of our sisters and the splendid success of their work.

That we heartily pledge our sympathy and co-operation in their "Church-wide Campaign," and will give our influence and prayer for its success.

Respectfully submitted,
J. H. Mayne,
G. A. Wahl.

Report No. 13—Fourth Year's Course of Reading.

We, your Committee on Fourth Year's Course of Reading, would submit the following report:

1. W. C. Andreas appeared before the committee and passed a very creditable examination on the books required, he also read the books recommended. We recommend that he be released from further course of study.

2. W. I. Underwood appeared before the committee. He had attended Bonebrake Seminary two full years and a half and had read part of the books on the fourth year. We recommend that he be passed to Committee on Elders' Orders.

Respectfully submitted,
W. C. Niswonger,
J. W. Kilbourne,
C. W. Stephens.

Report No. 14—Second Year's Course of Reading.

Your Committee on Second Year's Course of Reading, recommend the following:

Rev. J. A. Albright having taken a course in the Bonebrake Seminary, has met the requirements of this year. We therefore recommend that he be excused.

Rev. R. M. Fox is pursuing a theological course in Lane's Seminary. We recommend his continuation in the second year.

Respectfully submitted,
J. G. Huber,
J. W. Flory (absent),
B. F. Farris.

Report No. 14½—Board of Trustees.

Resolved, That the Board of Trustees be empowered to adjust the claims of the Conference against the churches having loans, from the Conference Church Erection Fund, long overdue, to the best possible advantage to both Conference and churches involved.

Signed,
C. W. Kurtz,
J. L. Swain,
J. E. Yingling.

Report No. 15—Education.

The United Brethren Church has not yet awakened to the need of education. Notwithstanding the prominence given the subject by the founder of our church, Philip William Otterbein, during the years 1768-1789, nothing was done until the year 1845 toward carrying out his cherished desire, that of founding schools for the training of the ministry and the religious development of the youth of the church. After the lapse of a century and a quarter, the problem of education in our church still confronts us.

In his episcopal address, the Bishop stated that the great problem of the church is that of education. The general secretary stated yesterday that education is the chief cause of the church, and that it is given least attention by the church. The criticism has come from one who has given his life to the church, and who gave several years to the Board of Education, that no department of the church is so loosely organized as is the educational department. We are not in a position to make the criticism ourselves, but we respect the criticism offered.

The church is the mother of education, and the problem which has arisen is traced to the fact that the church deserted her offspring, by surrendering the cause of education to the State, she created the problem between Christian and modern education. Undoubtedly the problem would not have arisen had the church hedged in the secular schools in the earlier days. To-day the denominational college is fighting for its existence. One by one the United Brethren Church is surrendering her colleges, being crowded to the wall by the wealthy State schools.

A leader in our denomination said but recently, "Christianity will rise or fall with her denominational colleges." To this we heartily agree, and because of this eminent danger, the church through its Board of Education ought to address itself to the task of creating in the church the consciousness of the need of Christian education, as opposed to that brand of education offered by the schools of the State.

We believe that the solution of the problem lies in an educated ministry. With an educated ministry, the problem of an educated church would be largely solved. We congratulate Miami Conference on the fact that eight of the sixteen graduates of Bonebrake Theological Seminary this year are from her borders, and that a large percentage of them received their entire education in United Brethren schools.

We regret that an ever-increasing number of preachers are leaving our denomination for other fields. We also lament the fact that ever-increasing numbers of young men are flowing into other seminaries than our own. This can be accounted for largely by the growing difficulty which attends a course in our own Sem-

inary. It is becoming more and more difficult to attend United Brethren schools because of inadequate assistance, this in spite of the fact that material assets of the institutions are rapidly increasing. The Board of Education places a minimum upon the amount of loans to students (except in "special" cases). Gifts are taken away altogether by the Board of Education and by the management of the Seminary. While other seminaries are offering greater and greater gifts, our own Seminary is retrenching in this respect.

We believe that the Board ought to address itself for several years to the task of raising a sufficient beneficiary fund as will enable all who will, to pursue a seminary course without the humiliation and embarrassment which has attended the pursuance of the course in recent years. Emphasis should be placed on better men, rather than better buildings. We have hundreds of churches improperly manned. Temporarily, at least, we can afford to stop raising endowment, buying real estate, and stocking ranches, and give attention to the hosts of young men who seek to equip themselves for leadership in the church. We can afford to lose a few church buildings, a few farms, a few cattle, but we cannot afford to lose a single man. When the church comes to the consciousness of the worth of a man, the leakage in our ministry will cease.

We congratulate the Miami Conference upon the opportunities presented for superior education at Otterbein College and Bonebrake Theological Seminary. Otterbein is rapidly growing and commanding the respect of educators everywhere. Under the masterful leadership of Dr. W. G. Clippinger, Otterbein is closing its years without a deficit, proving the efficiency of his administration. Otterbein teachers rank second to none in the State or nation.

Bonebrake Theological Seminary is widening and extending its curriculum and places before the student as good courses, taught by as good professors, as can be found in any seminary in the country. I say this without reserve, after hearing a prominent teacher make comparison after fullest investigation. We are happy over the inauguration of the Seminary Extension Course, fathered by Dr. G. A. Funkhouser; for forty years a teacher in the Seminary.

I wish to offer a few suggestions for the consideration of the Conference:

1. That we renew our pledge of support to Otterbein College, and manifest our interest by replying to communications from the college.
2. That we foster the cause of education by observing education days regularly throughout the year.

3. That we congratulate Miami Branch Christian Endeavor in their endeavor to secure $1,000 scholarship fund, and pledge our support in raising this amount.

4. That the Conference "stiffen up" in its demands upon those seeking admission into the Conference, and that disciplinary requirements be fully met before admission.

5. That the proper committees know the members of the Conference, that is, understand which of the men are Seminary graduates, those who have completed the reading course, and those who are pursuing the course. No man should be permitted to slip through year after year without meeting educational requirements. This is but to cheapen the sacred office of the ministry, as well as the cause of Christian education.

6. That every precaution be taken by the Conference Board of Education against losing men who have prepared for the ministry. Men should not be side-tracked into other vocations and into business after being aided by the Conference and the church to prepare for the ministry.

7. That local pastors, Superintendent, and Bishop, do all in their power to further equip our ministry, by urging full college and seminary course (in our own schools), before giving themselves regularly to the task of the ministry.

With an educated ministry, trained in our own colleges and seminary, the problem of Christian education, as far as it pertains to the Church of the United Brethren in Christ, will largely be solved, and loyalty and church pride, the chief assets of the denomination, will again be restored as the choicest heritage of the church and its constituency.

Respectfully submitted,

R. E. Penick,
Committee on Education.

Report No. 16.

(Not furnished to secretary.)

Report No. 17—Christian Endeavor.

We come to you in behalf of more than ten thousand young people in the Miami Conference who are connected with our Church in some form, but of whom only about a third are enrolled in the Christian Endeavor societies. We come to you also deeply interested in the progress of the kingdom of God.

It has never seemed quite right to me to speak of the Sunday school or the Christian Endeavor society or the Women's Missionary society as auxiliary organizations of the Church. They are the church. Without them the church is incomplete; it is

non-efficient. Without these organizations the church would be just as useful as the body would be without an arm or a limb, or an eye or some other member or organ. In church work, as in the physical body some members and organs are more vital to the life and usefulness of the body than others.

It is only fair to say that the Sunday school is the most important and most vital department of the church. Fundamental to all religious life and the progress of the kingdom is a knowledge of the Bible, and the Sunday school is first and last and always an educational institution with the Bible for its great textbook.

But next to the Sunday school and supplementary is the Christian Endeavor society. It is an organization unique in character, occupying a field wholly unoccupied by any other department of the church.

We usually hear the Christian Endeavor society spoken of as the training agency of the church and such it is, but that is not its whole function. It is the servant of all the departments of church activity and thus co-ordinates the work of the church. A well-organized efficient Christian Endeavor society makes itself felt in *every phase* of Christian work. That is its business. Its field is unlimited, its usefulness is untold.

In missionary activity its interest is unequalled, in civic affairs Christian endeavorers are always heard, in developing the social life of the church and making it home-like it stands almost alone, in helping the sick and needy its tender loving ministrations have made light the heart of many a one. These are just a few of the lines of Christian Endeavor activity.

But we will not lose sight of the fact that the Christian Endeavor society is a training school. A school for experts. From the Christian Endeavor society should come our Church officers, our Sunday-school teachers, our W. M. A. workers, the leaders in private and public affairs. Here they should be inspired and trained. Every well regulated society will perform these functions.

In view of the great demand for leaders, consecrated and with a vision, no pastor nor church can afford to neglect the Christian Endeavor society. It is fundamental to the fuller working out of all these lines of Christian work. It has to do with the youth of the church but its fruit bearing season is later in life among the adults. It stands as the recruiting agency for the whole church.

A. R. Clippinger, Committee.

Report No. 18—Seminary Extension.

We, your Committee on Seminary Extension, recommend the Third Year Course of Study be taken up. The following assignments are made:

Central Theme—Acts of the Apostles.

Author, Time, Purpose, Characteristics, Analysis—W. C. Andreas, F. H. Bohn, J. L. Armstrong, A. E. Bitner.

The Prominent Religious Actors, their History and Service—C. B. Boda, A. Dunkelberger, A. Barnhardt, C. T. Walker.

The Prominent Civil Rulers, their History and Service—J. H. Dutton, J. A. Albright, G. F. Bauer.

The Chief Places Named, Locations and what was done in each—C. W. Loomis, J. A. Pantle, N. D. Bevis, Harvey Clark.

The Three Prayer-Meetings, Occasions, Persons, Results—L. M. Dartin, Virgil Mayne, O. F. Bilger, W. Van Saun.

Revivals in the N. T. & O. T. Compared in Means and Results—J. M. Replogle, M. I. Comfort, R. M. Fox, B. F. Farris.

Baptism of the Spirit, Its Antecedents and Consequences—J. W. Kilbourne, W. M. Vansickle, E. P. Huddle, I. D. Warner.

Distinguish the Terms, Baptism, Annointing, Filling, Sealing, Earnest as Applied to the Holy Spirit—J. G. Huber, W. H. Klinefelter, D. R. Wilson, M. W. Mumma.

The Money Question in Acts — How Dealt with — W. H. Smelker, O. O. Arnold, J. H. Mayne.

Conversions in Acts—J. J. Mulaney, I. Zimmerson, Calvin McNelley, C. W. Stephens.

Sermons in Acts, the Occasion, Analysis, Results—O. D. Wellbaum, R. E. Penick, S. E. Rasey, J. W. Flory.

Miracles in Acts—J. E. Yingling, C. E. Plack, W. C. Niswonger, W. I. Underwood.

Church organization, the Officers and their Duties—W. T. Frank, G. A. Wahl, C. W. Snyder, C. W. Kurtz.

The Women Named, their History and Services—Miss Maud Hoyle, Frank Johannes, M. O. Stein.

The Apostolic Church, its Methods, Hindrances, and Successes—G. T. Powell, A. R. Clippinger, E. S. Weimer, R. E. Schlotterbeck.

While the Conference yesterday appointed a committee to receive and grade the paper of every pastor, your committee recommends that these papers be in the hands of this committee by July 1, and that every pastor have his paper so well prepared that he may read it before the Sunday-school convention or the Annual Conference if asked to do so by the authorities of these respective organizations.

Further, we heartily commend the idea of giving a certificate to such pastors as complete a four years' course, and have made an average grade during the four years of at least seventy-five on the scale of 100.

C. W. Kurtz,
A. R. Clippinger,
W. C. Niswonger.

Report No. 19—Third Year's Course of Reading.

Your Committee finds that W. I. Underwood has attended the Seminary for over two years and we recognize a year in the Seminary studies as equivalent, and more so, to a year's reading course, therefore, we recommend his passage to the fourth year.

W. H. Klinefelter,
D. R. Wilson,
J. E. Yingling,
Committee.

Report No. 20—Elders' Orders.

We, your committee, have examined the following persons: J. A. Albright, W. C. Andreas, J. L. Armstrong, N. D. Bevis, C. E. Hetzler, N. L. Martin, R. E. Penick, E. Schlotterbeck, W. H. Smelker, and C. T. Walker, eight of whom are graduates of Bonebrake Seminary, and one, N. L. Martin, who has taken the same course at Nyack, New York, and W. C. Andreas, who has completed his course of reading, and W. I. Underwood, who has had two and a half years in the Seminary. All of whom passed a commendable examination. We recommend, therefore, they be ordained elders of the church. We also recommend that Mrs. Ruth Bevis, who has taken the Deaconess Course in the Seminary. be consecrated as Deaconess.

Respectfully submitted,
J. H. Mayne,
M. I. Comfort,
G. T. Powell,
Committee.

Report No. 21—Home Missions.

Among all the nations of the world to-day there is none more blessed than our own. By wise and untiring diplomacy we have avoided the catastrophe—the cateclysm of war. We are the largest, most populous and wealthy neutral nation in the world at this moment. Our strides industrially and commercially scarcely can be grasped by the human mind and plans are under way to increase our trade until, it is hoped, we shall stand as a nation, at the very forefront of commercial achievement.

For these things we ought to be devoutly thankful, so much so that we should be quite willing to place more of ourselves and our means upon the altar of Jesus Christ.

So great has been our natural wealth and our power to get still more wealth that the American is commonly looked upon as being "money mad." To some, success depends upon financial supremacy but to others this is an ill-omen indeed. Those who are

acquainted with the checkered career of the Israelite kingdom, realize that the worst woes that came upon Israel were those that befell her for forgetting God in the time of her wonderful commercial and territorial expansion. It was then that there appeared the evils of luxury in their intensest form, that vices became prevalent, civil justice became perverted and the common man crushed into the dust.

Israel could not and cannot hope to cleanse the world until she has cleansed the inside of the cup.

Every second man in this country is not a Christian, either by profession or in name. Many of those by confession are not vitally touched by the power of the gospel, their profession being in name only.

What a tremendous task! We dream of for the cross of Christ in far distant lands; among the teeming millions in Africa and Asia, we picture the awful conditions obtaining there, the curse of paganism, the hopelessness of the people and fail to realize that at our very doors there are 50,000,000 souls without Christ.

Overflowing with wealth, making mighty strides in industry and commerce we are being lulled to sleep, by the busy whirl of the wheels of industry and trade and forget the stupendous task which must be performed, if God ever can expect to use us in winning the world to Jesus. Look not yonder, therefore, toward the Orient, to the many millions heedless of the mighty problems of Americanizing, assimilating and Christianizing one-half of our entire population.

Let us not ask, what have we done? Every glance at the pitiful efforts of our church in the past should bring a glow of shame to the cheek of every red-blooded Christ endued follower in the ranks of our denomination. For home missions our goal has been fifty cents per member which would yield about $150,000. Just think a two-cent stamp each week by each member would yield more than twice that. And the Lord knows that that is insignificant enough.

I believe that this Annual Conference and every other Annual Conference of the United Brethren Church should pray and work "without ceasing" that we not only double but treble our gifts to the cause of home missions.

May God be so pleased to visit us with the spirit of sacrifice that we will withhold nothing from him that will make such a thing possible.

Respectfully submitted,

R. M. Fox.

REPORT NO. 22—CONFERENCE OFFICERS.

Recording Secretary—Rev. W. M. Van Sickle.
Statistical Secretary—Rev. E. E. Saul.

Conference Treasurer—L. O. Miller.

Trustee of Otterbein University—Rev. A. R. Clippinger.

Ministerial Education Committee—Rev. J. P. Landis, Rev. A. R. Clippinger, Rev. J. G. Huber.

Conference Board of Trustees—Rev. J. E. Yingling, Rev. C. W. Kurtz.

Deaconess Board of Trustees—Rev. J. G. Huber, Rev. C. W. Kurtz.

Sunday-School Board of Control—H. C. Cridland, Rev. M. I. Comfort, Rev. Ira Warner, Rev. J. H. Dutton, Rev. W. T. Frank.

Board of Education—Prof. A. A. Maysilles, Prof. S. A. Minnich.

Report No. 23—Ministers Nominated.

Rev. C. B. Boda, Rev. A. R. Clippinger, Rev. M. I. Comfort, Rev. J. H. Dutton, Rev. W. T. Frank, Rev. J. G. Huber, Rev. J. W. Kilbourne, Rev. W. H. Klinefelter, Rev. C. W. Kurtz, Rev. W. C. Niswonger, Rev. G. T. Powell, Rev. J. M. Replogle, Rev. E. E. Saul, Rev. W. M. Van Sickle, Rev. D. R. Wilson.

Report No. 24—Foreign Missions.

The great world evangelizing commission of the Master, to-day rings in our ears with as much clearness as it did in the ears of the first disciples. With what degree of faithfulness this commission has been attended, the record in heaven only shows.

At this day we realize that there is still much land "to be possessed in the name of the Lord." Reports from the field prove to us that progress is being made. Even though these reports cheer us we must bear in mind that at the rate we, as a denomination, are advancing there will be many souls go to eternity having heard not the gospel message.

We cannot feel that the missionaries themselves, or the Foreign Missionary Board are responsible. The Miami Conference as she stands related to the denominational problems, has not done her best in bringing about greater advances. We have truly been deficient in our generosity and liberality.

We must make a more vigorous campaign in the interests of our foreign missionary enterprises; therefore, be it

Resolved, First, That we prove our loyalty and devotion to our Foreign Missionary society, by the pledging of our support and co-operation in the solving of her problems.

Second, That we express to our missionaries our appreciation for their heroic sacrifices and arduous labors, during these strenuous days.

Third, That we make a determined effort to take special offerings, in addition to our budget, for the foreign missionary work.

E. S. Comrey.

REPORT NO. 25—CHURCH ERECTION.

It was not until 1869, four quadrenniums after the organization of our Home, Frontier, and Foreign Missionary society, that any steps were taken looking toward the conservation of the labors of the missionaries sent out by the society into the home field. Because of the great loss to the Church on account of suitable church buildings the General Conference in its session at Lebanon, Pennsylvania, authorized the organization of a department to be known as the Church Erection Society. During the first four years of its existence, $1,215.30 were collected of which $1,000 was put into four loans to help as many needy places.

From this small beginning the society has steadily grown in strength and usefulness until over $3,500,000 in church property has been secured to the Church and one-fifth of the entire membership of the Church is to be found in churches aided by the Church Erection Society. Thus money placed into the treasury of the society has gone out, returned and out again into new fields to carry its blessing with it.

Through all these years its work has been limited on account of insufficient funds to supply all the needs, and at the present time there is a demand for an increased fund owing to the many doors of opportunity that are swinging wide open to our denomination. Therefore, be it

Resolved, 1. That we give our support to efforts being made to increase the Church Erection Fund.

2. That we commend our general secretary for his efforts to secure the payment of over-due loans.

3. That we bring before our people this important work.

Respectfully submitted,

J. A. Albright, Committee.

REPORT NO. 26—FIRST YEAR READING COURSE.

Passed to the second year: Walter Van Saun, C. Smith, C. E. Burris, E. J. Haerr, W. J. Fuchs, C. W. Loomis. The following to be continued for one year subject to the provisions of the Discipline in failure to perform the required work: H. R. Applegate, R. Love, H. L. Myer, F. Recob, D. L. Hess, G. W. Duckwall, A. A. Grill, Frank Johannas, Virgil Mayne, Jesse Urich, O. Weaver, G. R. Jacoby, J. P. Hendrix, C. E. Fryman.

Respectfully submitted,

J. H. MAYNE,
E. E. SAUL,
CALVIN MCNELLY,
Committee.

REPORT NO. 26½—CONFERENCE TREASURER.

For the Year Ending August 30, 1916.

Receipts.

Cash on hand last Conference before distributions...		$ 5,168.21
Budget collections	$ 19,723.65	
Special, Home Missions	9.31	
Special, Foreign Missions	939.95	
Evangelistic fund	477.00	
Otterbein Home, Christmas offerings	521.92	
Pension Bureau Refund, 1915	449.92	
Pension Bureau Refund, 1916	460.00	
Sale of Grandview Church	89.58	
Olivet church loan	460.00	
Fairview church loan	550.00	
Fairview, interest	54.00	
Cheviot	102.00	
Gov. J. M. Cox, for Jacksonburg	25.00	
A. R. Clippinger, refund on printing	5.00	
Troy Street, for tabernacle	2.30	
General Church Treasurer, borrowed money	720.00	
Total in the treasury for year		$ 29,757.84

Disbursements.

General Church Treasurer, balance of benevolences, 1915	$ 4,548.18	
Ditto, 1916	11,500.00	
Otterbein University, bal. of 1915	400.00	
Otterbein University, bal. of 1916	900.00	
General Church Treasurer, special for Foreign Missions	939.95	
Ditto, special for Home Missions	9.31	
Otterbein Home, special collections 1915-16	1,098.32	
Norris Memorial, temporary loan	350.00	
Evangelistic Committee, temporary loan	89.58	
J. H. Dutton, tabernacle fund	2.30	
		$ 19,837.64

Evangelist.

J. W. Kilbourne, salary	$ 1,041.00

Presiding Elder.

C. W. Kurtz, salary	$ 1,750.00

Appropriations.

Carrmonte	$ 150.00
Cheviot	350.00

Clifton	450.00	
Fairview	250.00	
Ft. McKinley	250.00	
Hamilton	450.00	
Newport	100.00	
Norris Memorial	450.00	
North Bend	150.00	
Piqua	450.00	
Troy Street	250.00	
		$ 3,300.00

Ministerial Relief.

H. A. Bovey	$ 150.00	
T. F. Bushong	300.00	
M. R. Geyer	100.00	
C. W. Miller	150.00	
W. J. Pruner	200.00	
J. L. Swain	300.00	
J. P. Stewart	250.00	
Mrs. A. L. Billheimer	25.00	
Mrs. W. K. Albright	75.00	
Mrs. F. M. Fowler	50.00	
Mrs. Ruth Hemphill	150.00	
		$ 1,750.00

Church Extension Fund.

1915		
Sept. 5	—L. O. Miller, treas. salary	$ 50.00
Sept. 5	—W. M. VanSickle, sec. salary	35.00
Sept. 5	—E. E. Saul, sec. salary	25.00
Sept. 5	—Miamisburg News, print. ballots	1.25
Sept. 5	—J. H. Matthews Co., rubber stamp and holder	3.25
Sept. 5	—W. Van Saun, minimum salary	200.00
Sept. 28	—C. B. Unger, Eaton, O., print.	7.00
Sept. 28	—E. E. Saul, travel	1.86
Sept. 28	—W. M. VanSickle, travel	3.25
Dec. 9	—W. M. VanSickle, travel	1.50
Dec. 9	—J. H. Mayne, travel	1.75
Dec. 9	—J. E. Yingling, travel	1.10
Dec. 22	—C. W. Loomis, minimum salary	29.00
Dec. 22	—C. W. Kurtz, postage	1.45
Dec. 22	—U. B. Pub. House, Conf. Min.	205.50
1916		
Feb. 7	—Everybody's Bk. Shop, let. file	.64
May 4	—C. W. Kurtz, Rural Life Charts and postage	12.25
May 12	—U. B. Pub. House, printing	81.39

May 13—J. E. Yingling, travel for com.	4.30	
May 24—A. Dunkelberber, min. sal.....	60.00	
May 28—W. M. VanSickle, travel & post.	4.95	
May 28—E. E. Saul, travel.....	1.25	
July 15—Quinius Multigraph Co., print.	1.40	
July 24—W. M. VanSickle, travel.....	1.50	
Aug. 9—C. W. Kurtz, printing.....	3.55	
Aug. 9—U. B. Pub. House, printing....	12.00	
Aug. 26—C. W. Loomis, minimum salary	29.00	
Aug. 30—E. E. Saul, travel.....	1.35	
Aug. 30—W. M. VanSickle, supplies....	2.30	
Aug. 30—Postage, telephone, and telegraph for the year	26.96	
Aug. 30—Wm. Raisch, Sr., interest.....	275.00	
Aug. 30—General Church Treas., interest	132.00	
Aug. 30—Int. and Evang. Fund, overdraft	43.20	
Aug. 31—A. Dunkelberger, min. salary...	99.00	
Aug. 31—Frank Johannes, min. salary...	13.00	
Aug. 31—Frank Johannes, Gov. Cox, spec.	25.00	
Aug. 31—L. O. Miller, treas. sal. for 1916	50.00	
Aug. 31—W. M. VanSickle, sec. sal. for 1916	35.00	
Aug. 31—E. E. Saul, sec. salary.....	25.00	
		$ 1,506.95
Cash on hand		572.25
		$ 29,757.84

Condition of Ministerial Relief Fund.

Credit balance, one year ago.....		$ 1,362.48
From budget of 1915		750.00
Pension Bureau refund, 1915		449.92
Pension Bureau refund, 1916		460.00
		$ 3,072.40
Paid beneficiaries during the year		1,750.00
Present credit balance		$ 1,272.40

Condition of Conference Church Loans.

Cheviot	$ 1,358.26	
Clifton	2,000.00	
Fairview	800.00	
Hamilton	1,936.00	
Norris Memorial	3,850.00	
Piqua	1,196.40	
Troy Street	1,100.00	
		$ 12,240.66

Liabilities.

Wm. Raisch, Sr., Church Erection fund.	$ 3,300.00	
General Church Treasurer, Ch. Erec. fund	1,200.00	
General Church Treasurer, current funds	1,000.00	
Gen. Ch. Treasurer, Evan. fund, overdraft	720.00	
		$ 6,220.00

Respectfully submitted,
L. O. Miller, Conference Treasurer.

Statement
of
Miami Conference Budget and Evangelistic Receipts.
For the Year Ending August 30, 1916.

Charges	*Budget Apportionment*	*Paid*	*Deficit*	*Evangelistic*
Aley	$ 90.00	$ 90.00		$ 1.15
Arcanum	600.00	600.00		
Bowlusville	70.00	70.00		2.00
Beavertown	185.00	100.00	85.00	
Brookville	625.00	625.00		1.71
Beardshear	85.00	85.00		.90
Belmont	200.00	*201.77		8.00
Carrmonte	45.00	45.00		
Cowden Memorial	530.00	530.00		
Clifton	110.00	110.00		
Cheviot	70.00	70.00		
Cherry Grove	275.00	275.00		4.75
Colerain	200.00	200.00		3.00
Euclid Avenue	1,600.00	1,600.00		
East Dayton	480.00	414.00	66.00	
Eaton	225.00	175.00	50.00	
Eldorado	500.00	418.78	81.22	
Englewood	60.00	60.00		
First Church	1,650.00	1,650.00		7.83
Fairview	150.00	150.00		4.00
Ft. McKinley	60.00	60.00		52.20
Germantown	575.00	575.00		4.58
Greenville	450.00	343.00	107.00	
High Street	350.00	243.21	106.79	
Hartford Street	450.00	330.00	120.00	
Home Avenue	335.00	335.00		
Hamilton	155.00	155.00		
Harrison	100.00	100.00		47.22
Ithaca	525.00	*525.50		
Kingsville	55.00	55.00		

Charges	*Budget Apportionment*	*Paid*	*Deficit*	*Evangelistic*
Lewisburg	350.00	350.00		44.00
Liberty	580.00	496.94	83.06	3.05
Lockington	310.00	190.42	119.58	
Miami Chapel ..	250.00	191.00	59.00	1.50
Miamisburg	150.00	150.00		
Middletown	465.00	465.00		
Millville	80.00	50.30	29.70	.48
Mt. Healthy	150.00	119.29	30.71	10.50
New Hope	120.00	65.00	55.00	
New Haven	430.00	*430.15		10.00
New Madison	370.00	370.00		2.20
Newport	170.00	170.00		1.39
Norris Memorial.	80.00	80.00		21.15
North Bend	225.00	177.50	47.50	
Otterbein	325.00	325.00		
Otterbein Home..	100.00	*123.52		5.00
Olivet	200.00	200.00		1.80
Oak Street	1,025.00	1,025.00		6.00
Pleasant Hill	145.00	119.50	25.50	1.65
Piqua	200.00	200.00		
Pottsdam	172.00	172.00		30.00
Pyrmont	70.00	47.91	22.09	60.69
Rosewood	340.00	300.00	40.00	
Rossburg	205.00	205.00		5.00
Salem	525.00	525.00		
Savona	320.00	309.55	10.45	
Springfield, Lag..	400.00	400.00		
Spring., Col. Ave.	85.00	85.00		50.00
Springboro	75.00	*78.38		2.00
Sulphur Grove ...	100.00	100.00		
Troy Street	160.00	93.00	67.00	18.95
Union City	410.00	*415.00		2.00
Utica & Oregonia	80.00	76.62	3.38	
Union Chapel ...	100.00	100.00		1.50
Vandalia	375.00	247.31	127.69	5.00
Waterhouse	220.00	220.00		1.00
West Elkton	440.00	440.00		5.17
Wagner	110.00	110.00		.75
Willey Memorial.	150.00	150.00		1.00

Chapter	*Budget Apportionment*	*Paid*	*Deficit*	*Evangelistic*
W. Middletown ..	150.00	150.00		
Yorkshire	30.00	9.00	21.00	
Miami Branch S. S.				47.88
Totals .....$	21,047.00	$ 19,723.65	$ 1,357.67	$ 477.00

* Marked thus, overpaid.

REPORT NO. 27—COMMITTEE ON APPLICANTS.

Having been recommended by their quarterly conference and by the District Superintendent, there appeared before us the following applicants:

E. K. Rogers, of Columbus Ave. Church, Springfield, has studied one year in Bonebrake and one year in Otterbein, and proposes to continue his school work. His answers to the Disciplinary questions showed clear conception of doctrine. We recommend that he be admitted to the Conference.

H. G. Clark, of West Elkton, is a high-school graduate and had completed a course in electrical engineering. He gave up a good position in the industrial world to enter the ministry. He has been, during the past year, the very successful pastor of the West Elkton charge. God has sealed with approval his ministry. Mr. Clark gave evidence of deep spiritual life and earnestness. We recommend that he be admitted to the Conference.

W. T. Comfort, of Ithaca, has already spent twenty years in the itinerancy as a minister's son. He is now a junior in Otterbein. He is a member of the Student Volunteer Band and proposes to go if God wills, as a missionary. His examination was very satisfactory and he showed himself to be worthy of our confidence. We recommend that he be admitted to the Conference.

Samuel L. Grill, of West Elkton, is a graduate of high school, has been superintendent of the West Elkton public school, has credit for more than a year of work in Miami University, and proposes to continue his studies in Bonebrake Seminary. His answers showed originality and firm Christian faith. We recommend that he be admitted to the Conference.

Respectfully submitted,
W. C. NISWONGER,
O. O. ARNOLD,
C. W. STEPHENS,
Committee.

Supplemental Report.

Mrs. Ruth Ellen Bevis, of Home Ave. Church, wife of Rev. Norman Bevis, pastor of that church, has completed the Deaconess Course in Bonebrake Seminary. We recommend that she be admitted to the Conference as a deaconess.

W. C. NISWONGER,
O. O. ARNOLD,
C. W. STEPHENS,
Committee.

REPORT NO. 28—RESOLUTION.

The quartet be given the customary remuneration, $5 each for their services.

REPORT NO. 29—LAY DELEGATES.

The following persons were nominated as candidates for delegates to the General Conference to be held in Wichita, Kansas, in May, 1917, being named in order of votes received:

Charles J. Hall, H. D. Conger, Dr. L. C. Weimer, A. A. Maysilles, J. L. Wakefield, E. L. Horner, M. F. Oliver, H. C. Cridland, Charles Minnich, Isaac N. Kepler, Samuel A. Minnich, Edwin L. Shuey, D. J. Winston, S. B. Maeder, H. O. Hoffman. H. D. Conger, Charles J. Hall, Tellers; L. N. Sando, H. M. Hager, Inspectors.

REPORT NO. 30—SPECIAL COMMITTEE.

Your special committee appointed to consider recommendation No. 7 of the Conference Superintendent's report would report as follows:

1. That a committee on *membership conservation* be created upon the beginning of the Conference year; said committee to be one of the regular standing committees in the work of the church, created not only for present emergency but with a view of ministering to the membership so that they can be saved from delinquency and lapsing into inactivity and sin.

2. The membership of this committee to be constituted of the most spiritual men of the church—members to be chosen from class leaders, general steward and stewards and ushers. The choice of members and number serving on committee to be determined by the board.

3. The chief duty of this committee shall be to look after delinquents and those who have lapsed into inactivity.

To successfully do this work we would suggest that the committee be required to keep a constantly revised up-to-date record of membership.

To form acquaintance of all members of church and especially the new ones who come into church with a view of impressing upon them, church attendance and obligations, and the needs of the kingdom; to set aside special days and seasons of visitation when a large number of workers or members will call upon every member of the church and keep at this so diligently until visitation becomes a fixed habit with the church.

We especially recommend that during the season immediately following revivals and times of ingathering, that this committee lead out in education and training in fundamentals of Christian faith and activity, namely, prayer, Bible study, missions, tithing, etc. Would suggest that classes for study along these lines be formed.

J. W. Kilbourne, Pres.,
I. D. Warner, Sec'y.,
J. G. Huber.

Report No. 31—Memoirs.

We, your Committee on Memoirs, find that death has removed from our midst to their heavenly reward, three sisters whose names are as follows: Mrs. Anna C. Burkert, the wife of C. J. Burkert, deceased; Mrs. Lydia Albright, wife of Rev. J. A. Albright, and Mrs. Ethel Schlotterbeck, the wife of Rev. R. E. Schlotterbeck.

Appropriate memorial services will be held Sunday, at two o'clock. Rev. J. L. Swain will make the address. Rev. E. P. Huddle will make appropriate remarks.

Signed,
G. A. Wahl,
W. I. Underwood,
E. S. Weimer.

Report No. 32—Temperance.

Christian people have occasion to be grateful to Almighty God that recent years have brought prosperity to the cause of temperance throughout the world.

There has been a growing disposition among all civilized nations to emphasize the evils of strong drink, but even the most enthusiastic advocates of temperance have been surprised at the ghastly light which the war in Europe has thrown upon the subject; for it has been found that patriotism, that compelling force which throughout the ages has led men to offer their lives for their country, is no match for the appetite which strong drink develops in its victims.

The use of strong drink has been found to be so destructive of efficiency that the belligerent governments, not on moral grounds, but purely on economic grounds have been compelled to resort to restrictive measures. These restrictive measures have everywhere

resulted in the moral well-being and financial prosperity of the people.

It is not necessary to produce argument against strong drink. Not one word could be said with truth in its defense. It leads to idleness, it is the one most prolific cause of insanity, crime and poverty: the most insidious despoiler of home, of childhood, the most corrupt and demoralizing influence in politics, and the most dangerous enemy with which the human race has to contend.

The expansion of our institutions of learning, the spread of the gospel at home and abroad, the preservation of civilization and of the race itself, require the utter overthrow and destruction of the liquor business—and the establishment of full and complete prohibition in every country in the world.

We most earnestly demand that the Congress of the United States submit to the legislatures of the several States for their ratification, an amendment to the Federal Constitution providing for the absolute prohibition of the liquor traffic throughout the American Union, and in all the islands and territories subject to the jurisdiction thereof.

We rejoice in all the splendid self-sacrificing work that has been done in bringing about reform, saving men, and pointing all to a safer and better way.

We recommend the Prohibition Party, the Anti-Saloon League, the Flying Squadron, the Woman's Christian Temperance Union, that army of noble women whose great love for humanity has lifted the cause of temperance to the notice of all men. We indorse all temperance organizations laboring wisely for Christ.

We believe that any delay in the fight against the saloon only gives to the liquor forces time to recuperate their strength. Hence we deem it wise to begin at once to lay plans for an election at the very earliest possible date. We pledge to such a program our earnest support and co-operation.

Let all believing people enlist in this good cause until the close of the war. The battle may be a long and weary one, and some of us may fall in the conflict, or sleep at peace by the wayside before it is over; but after a while, the sun will go down upon a great and final victory. Speed on, O day, of the swift coming future, speed on!

Respectfully,

JAMES J. MULLANEY.

REPORT NO. 33—RESOLUTIONS.

Whereas, it has pleased our Heavenly Father to bless us with spiritual life and material prosperity during the past year, therefore, be it

Resolved, 1. That we express our gratitude and praise to God for past blessings and invoke his aid for the year that is to come.

2. That we acknowledge our insufficiency for the task before us, and devote ourselves to God and the cultivation of the spiritual life as never before.

3. That we appreciate the spiritual tone of this Conference and will strive in every way possible to infuse the spirit of the Master into all of our gatherings.

4. That we again express our appreciation of our beloved Bishop G. M. Mathews and assure him of our continued love and support.

5. That we deplore the fact that a bloody and fratricidal war is devastating the lands beyond the sea: that it is our intense conviction that national differences will never be adjusted, and national prejudices will never be overcome until governments and people conform themselves to the life and teachings of the Prince of Peace.

6. That we believe that the gospel has a social application, and we will work and pray for the redemption of society as well as the redemption of the individual.

7. That we believe that the solution of the world's problems and the world's needs depends on the universal diffusion of the gospel. To this end we will endeavor to promote an interest in missions in all of our congregations and will encourage individual churches to undertake the support of a missionary either at home or abroad.

8. That we express our thanks to the good people of High Street for the splendid manner in which they have taken care of this Conference.

Respectfully submitted,

S. E. Rasey.

Report No. 34—Board of Control.

It was moved that the Conference Board of Control be empowered to appoint an Elementary Superintendent for the Sunday-school work in the Conference. The motion was adopted.

Report No. 35—Auditing Committee.

Your committee has examined the records of the Conference Treasurer, L. O. Miller, and Treasurer of Evangelistic Committee, Rev. J. H. Dutton, and find same correct. We commend the Conference Treasurer for his complete and systematic system.

Respectfully submitted,

H. D. Conger,
Charles J. Hall,
Emerson L. Horner.

REPORT NO. 37—STATIONING COMMITTEE.

C. W. Kurtz—Superintendent.
Aley Chapel—J. H. Schmitt.
Arcanum—D. R. Wilson.
Antioch-Pyrmont—M. Mumma.
Bowlusville—E. Haerr.
Beavertown—O. F. Bilger.
Brookville—J. A. Albright.
Beardshear—J. L. Armstrong.
Clifton—W. C. Andreas.
Cheviot—E. S. Comrey.
Cherry Grove—L. M. Hohn.
Colerain—J. H. Mayne.
Dayton—
Belmont—J. H. Truesdale.
Carrmonte—V. Roop.
Cowden Memorial—J. H. Dutton.
Drexel (Kingsville)—V. Mayne.
Euclid Avenue—A. R. Clippinger.
East Dayton—G. T. Powell.
First Church—J. G. Huber.
Fairview—G. F. Bauer.
Ft. McKinley—R. E. Applegate.
High Street—J. W. Kilbourne.
Hartford Street—W. C. Niswonger.
Home Avenue—N. D. Bevis.
Miami Chapel—O. O. Arnold.
Olivet—B. F. Farris.
Oak Street—I. D. Warner.
Troy Street—J. W. Flory.
Eaton—J. E. Yingling.
Eldorado—E. S. Weimer.
Englewood—W. H. Smelker.
Germantown—O. D. Wellbaum.
Greenville—W. M. VanSickle.
Hamilton—R. E. Penick.
Harrison—W. Van Saun.
Lewisburg—C. W. Stephens.
Liberty—J. A. Pantle.
Lockington—R. E. Schlotterbeck.
Miamisburg—G. A. Wahl.
Middletown—W. T. Frank.
Millville—A. Dunkelberger.
Mt. Healthy—R. M. Fox.
New Hope—C. Fryman.
New Haven—C. W. Snyder.

Norris Memorial—L. M. Martin.
Newport—S. F. Wenger.
New Madison—S. E. Rasey.
North Bend—C. T. Walker.
Otterbein—C. McNelly.
Otterbein Home—J. R. King.
Pleasant Hill—C. Fryman.
Piqua—C. B. Boda.
Potsdam—W. H. Smelker.
Rossburg—C. Plack.
Rosewood—M. O. Stein.
Salem—I. Zimmerman.
Savona—A. Barnhardt.
Springfield—
Lagonda—J. J. Mullaney.
Columbus Avenue—Maud E. Hoyle.
Springboro—E. E. Saul.
Sulphur Grove—A. Wolf.
Union City—J. M. Replogle.
Union Chapel-Maple Park—A. Dunkelberger.
Utica-Oregonia—E. E. Saul.
Vandalia—F. H. Bohn.
Watterhouse—A. Kissel.
West Elkton—H. Clark.
Wagner—J. B. Kiracofe.
Willey Memorial—W. H. Klinefelter.
West Middletown—F. Johannes.
Yorkshire—J. H. Schmitt.

Conference Evangelist—W. I. Underwood.
Evangelistic Commission—I. D. Warner, chairman, J. H. Dutton, G. F. Griffis, O. O. Arnold, C. W. Kurtz.
Council of Administration—C. W. Kurtz, J. L. Swain, J. G. Huber, A. R. Clippinger, L. O. Miller.
Bishop Central District—G. M. Mathews.
Bishop Northwest District—H. H. Fout.
Bishop Southwest District—C. J. Kephart.
President Bonebrake Seminary—J. P. Landis.
Chaplain National Military Home, Marion, Ind.—D. E. Myers.
Professor Brookville High School—C. F. Myer.
Field Secretary, Otterbein Home—H. A. Sechrist.
Missionary to China—Walter Sinks.
Religious Work Secretary, Dayton Y. M. C. A.—G. W. Duckwall.

REPORT NO. 38—OHIO RURAL LIFE ASSOCIATION POLICY.

On July 14 and 15 the Committee of Ohio Rural Life Association met in Columbus, Ohio, made a study of rural church conditions in the State, and determined upon a policy of action. The following measures were agreed upon as remedies:

Inter-church co-operation in every locality to create conditions favorable to the development of Christian character; to build a strong, wholesome, attractive community; to hold community religious services and social gatherings and to render all forms of social service needed in the community but not rendered by other institutions.

In small communities where there are centralized schools, settlement of a resident minister is desirable.

Where there is now no resident pastor in a township the combining of all churches so far as possible either in one church or in one circuit or federated church under one pastor who should be held responsible for rendering social and religious service in the township.

To bring this to pass all ministers now visiting and preaching in a community should by their preaching exalt Christian unity and the kingdom of God, and in preaching and personal work try to prepare the people for acceptance of a policy of community service.

To secure co-operation of ministers:

Preparation and sending of bulletins to every pastor, containing program and making clear reasons for adopting it.

Preparation and sending of letters from this committee to every rural pastor, urging acceptance of higher ideals of service as here set forth.

Preparation and sending to country pastors of frequent bulletins containing information and description of notable examples of good country church work.

The following statements of policy and methods were also adopted:

In a township or community requiring more than one church or pastor there should be a "federation of churches," that is, a joint committee of pastors and delegates officially appointed by the several churches to learn and meet all needs, religious or social, which require co-operation or concerted action.

In communities whose compactness permits and whose population and resources require that there should be only one congregation and pastor, but where two or more churches exist, churches should be united organically in a single denominational church, the denomination to be determined on 'the give and take' plan. If organic union in a denominational church is not feasible a federated church should be formed.

In a township or community where population and resources are inadequate to support more than one pastor, but where the population is so distributed that more than one place of worship and organized church are necessary a federated circuit should be formed and a common pastor employed. The several churches should be officially represented on a joint committee who shall act for the circuit not only in employing a common pastor, but also in learning and meeting all needs, religious and social, which require co-operation and concerted action.

In the forming or reforming of circuits it should be brought to pass that the various fields served by one pastor should be as close together as possible. To make the minister's field as compact as possible, interdenominational circuits should be formed.

The rural ministry should, if possible, be so distributed that in each township there shall be a resident pastor.

Measures to prevent the recurrence of over-churched conditions should be taken by every branch of the church. Each should determine not to organize churches where they are not needed or certain to be needed. In a new community needing but one church, an expression of the people should be obtained as to the choice of the church to be established. The desires of the largest number should be followed.

Where several little churches exist in a sparsely settled community and a union or federation is not possible or advisable consideration should be given to the plan of having all these withdraw, and inviting a branch of the church not represented locally to come in and organize a single church. In the exchange or withdrawal of churches reciprocity should be at least State-wide in its extent.

Where a denomination is given control or dominance in a community by withdrawal of other denominations, the continuance of that control or dominance should be conditional on the church and minister maintaining in their service a high degree of efficiency—the standard of efficiency to be determined by the denominational leaders who should formulate a few simple principles by which the usefulness of a church can be measured. The denomination holding a field should, for a reasonable length of time, report to those withdrawing as to progress.

The following methods of procedure were recommended:

Each co-operating denomination should file at the central office a list of names, one minister and one layman for each county in the State, who will give sympathetic attention to the carrying out of this program.

The attention of the central office should be called to any community needing a re-adjustment of its religious forces. This

may be done by any field man of any denomination but would better come through a regular State channel.

The country men of the denominations concerned should then be advised and all available information put at their disposal. These country men should go over the facts carefully and if possible arrive at some conclusion which should have weight with pastor or supply and with people.

In case a conclusion cannot be reached additional counsel should be sought from men in the country from denominations not immediately concerned. If a committee from this larger group should make an investigation and render a decision the others might well abide by it.

Should this step fail for any reason, an appeal should be made to the State, district, or Conference representatives and a committee of these should take the matter in hand and effect such re-adjustment as may be possible.

Measures should be taken in each denomination to secure the hearty co-operation of all denominational superintendents, supervisors, and ministers in carrying into effect the policies here adopted and by means of preaching and personal work to secure the sympathetic assent of the people in the churches.

It was voted that the secretary present the recommendations here adopted to assemblies of the denominations and secure their approval of the program adopted.

OBITUARIES

Obituary No. 1.

Lyda Albright, daughter of John and Janette Phillips, was born at Larwill, Indiana, November 4, 1882, and died at Dayton, Ohio, February 19, 1916, age, thirty-three years, three months, fifteen days.

On July 12, 1902, she was united in marriage to J. A. Albright, and to this union was born five children, two girls and three boys. United with the Arcanum U. B. Church when about fifteen years of age. With her husband united with the Troy St. U. B. Church in January of 1906.

Memoirs—No. 2.

Mrs. Burkert.

Anna Catherine, daughter of Richard and Mary Boughner, was born October 7, 1837, in Port Carbon, Schuylkill County, Pennsylvania. From there she removed with her family to East Germantown, Indiana. She was united in marriage with Rev. C. J. Burkert, at East Germantown, Indiana, September 10, 1867, Rev. John Walter, of Miami Annual Conference officiating. To them two sons were born. Before her marriage she taught in the public schools for five years, two years in Indiana, and three years in the schools of Germantown, Ohio. As a wife she was loyal, industrious, and frugal. The heart of her husband trusted in her. She did him good and not evil all the days of his life. She looked well to the ways of her household and did not eat the bread of idleness. She was more than a wife in the ordinary meaning of that relation—she was the wife of a minister of the gospel and a co-worker with him in God's vineyard and as such she shared with him the sacrifices and privations as well as the pleasures, joy, and blessings of the ministerial life. She was deeply interested in her husband's life work and by her prayers and co-operation contributed much to the success of his more than ordinarily successful ministry. As a mother she was devoted to her children. Sister Burkert was a true Christian, converted in her girlhood, her life was devoted to doing good. She was in poor health the last three years of her life. In the closing months of these years her condition became such as to require much care and this was given without stint or measure by her sons and especially by her sister, Miss Armitta Boughner, who was her constant companion. Her last sickness was of eighteen days' duration and was without

suffering. On Wednesday morning, May 24, 1916, at six o'clock, she passed over to rest on the ever green shore of the river of life, at the age of seventy-eight years, seven months, seventeen days. Survived by two sons, William G. and George C. and two sisters, Mrs. Mary Gebhart and Miss Armitta Boughner. Her body sleeps by that of her husband in the Germantown, Ohio, cemetery.

Obituary No. 3.

Miss Elma Ethel Brock, daughter of Perry and Otta Brock, was born September 3, 1891, and died August 11, 1916, age twenty-four years, eleven months, eight days. When but a mere child she accepted Jesus as her personal Savior and united with the United Brethren Church at Lewisburg, Ohio, where she remained a willing and faithful worker until a little over a year ago when she, with her husband, were transferred to the Lockington charge. On June 25, 1911, she was married to R. Elkanah Schlotterbeck, of Lewisburg, Ohio. By her earnest Christian zeal and noble character she played an important part in helping her young husband to decide upon his life's work and like her Savior she labored so well that although called while in the dawn of life she was rewarded by knowing that her work had been accomplished. At the time of her death she and her husband were serving the Lockington charge. She leaves to mourn their loss a husband, father, one sister, two grandparents, a large number of relatives and friends.

Memorial Address—No. 4.

The word memorial is defined as meaning anything intended to preserve the memory of any person or event — something which serves to keep something else in remembrance. Thus a monument is a memorial of a person or event in history. God has placed many monuments along the road over which the children of men have traveled from the beginning and will continue to travel to the end of time. For 4,000 years the Sabbath stood as a memorial of the finished work of creation. From the time of the flood the rainbow has stood and will continue to stand to the end of time as a memorial of the covenant between God and every living creature that he would no more destroy the earth by water. When God appeared to Moses in the burning bush and commanded him to go to Pharaoh and the children of Israel, he was to say unto them, "I Am hath sent me, this is my name forever and this is my memorial unto all generations." When God instituted the feast of the Passover he said, "Moses, this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord through your generations forever." When

Israel won that wonderful victory over Amalek by the uplifted hands of Moses, the Lord said unto Moses, "Write this for a memorial in a book and rehearse it unto Joshua." When the Levitical ceremonies of the temple were instituted one of the requirements was that the names of the twelve tribes were to be engraved on two onyx stones and these stones placed on the shoulders of Aaron's ephod and Aaron should bear their names before the Lord for a memorial. Again Aaron was to bear the names of the twelve tribes upon the breast plate of judgment upon his heart when he went into the holy place for a memorial before the Lord continually. When Israel crossed dry shod over Jordan, God commanded Joshua to take twelve stones from the stream and carry them to the place of their encampment for the night and these stones were to be to them a memorial of the miracle of their crossing. In the morning following Jacob's wonderful night at Bethel, he took the stone that had been his pillow and set it up as a memorial of the covenant that he and the Lord had entered into.

The Sacrament of the Lord's Supper is a memorial of his death. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

In the beautiful spring tide of the year on the Sunday preceding the thirtieth day of May in our Northland, it's the custom to hold memorial services in our churches in memory of our dead soldiers and on the thirtieth to strew their graves with lovely and fragrant flowers.

This is a memorial service held in memory of the deceased members of our Conference. The Conference minutes contain the names of ninety-four ministers who have died in the one hundred years closing with this year of 1916. The first name is that of William P. Smith, who died in 1816, A. D., one hundred years ago. The last to enter the house of many mansions was William K. Albright, who died March 28, 1914, A. D. This list contains the names of five Bishops, two editors of Religious Telescope, one Missionary Secretary, one Treasurer of Missionary Society, and four missionaries. The Bishops are Andrew Zeller, Joseph Hoffman, the two Kumlers—Henry, Sr. and Henry, Jr., and John Coons. The editors of Telescope, William Rhinehart and I. L. Kephart. Missionary Secretary, D. K. Flickinger. Missionary Treasurer, William McKee. The missionaries are D. K. Flickinger, D. C. Kumler, Allen McGrew, and Joseph Gomer. Of these ninety-four deceased members I knew fifty-four personally—a number of them were very close and dear personal friends.

The gospel is of restorative and remedial character, its design is to remove the defects which once had no place either in man's body or mind. Our Lord opened his ministry in this precise

view. He was moved with compassion for the diseased and maimed bodies of men, and especially for their diseased and maimed spiritual nature. Hence, in his compassion, he gave health to the sick, caused the lame to walk, the blind to see, forgave the sins of the penitent and restored him to spiritual health. The gospel has the same place in restoring man's spiritual health that medicine has in restoring his physical health. The gospel minister stands in the same relation in the application of the gospel to man's diseased spiritual nature that the physician does to the use of medicine to the diseased body; with this difference. The physician must first diagnose his patient's disease before he knows what medicine to use. God has diagnosed man's spiritual disease and given it a name—that name is Sin—the disease is Sin. The diseases of man's body are many and there are many medicines used in their relief and cure. Man's moral nature has but one disease—there are many ways in which it manifests itself, but only one disease and as there is but one disease so there is but one medicine. "The blood of Jesus Christ his son cleanseth us from all sin. With his stripes we are healed." When Christ commissioned the apostles, he said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." It is the gospel that is the power of God unto salvation. It is by the preaching of the gospel that men are made to realize that they are sick unto death, the gospel tells them of the great physician and of his balm of healing. We, who are alive this day and those of our number who have fallen asleep in the past 107 years of our history, have been honored of God above our power to realize when he called us to this high and holy office, made us heralds of the cross, bearers of this message, and offer of life to the diseased and perishing sons and daughters of our race. What an honor God has put upon those, who like Aaron, he has called to this holy ministry. The noblest, the most glorious work this side of heaven. It is also one of tremendous responsibility. Brethren, in this ministry we are dealing with immortal and eternal things, with souls created in the image and likeness of God and from the time of the beginning of their existence, co-equal with him in duration.

Souls that will shine as stars in the Savior's crown of glory or be banished from his presence and the glory of his power forever. And our faithfulness or unfaithfulness may determine which it shall be (Ezek. 33:3-6). Thy dead men shall live, together with my dead body shall they arise (Isaiah 26:19). That death does not end all is a belief co-extensive with the race. Wherever man is found he is found to have a belief in an existence after death. The American Indian believes that the dead hunter and warrior will need, in the happy hunting grounds beyond the

western sun, the implements of the chase and of war, so they bury them with his body. The Mohammedan believes in a paradise of sensual pleasures after death. The Old Testament saints had glimpses of life after death. (Job 19: 25-27) "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold and not another." (Ps. 17: 15) "As for me I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." "Thy dead men shall live, together with my dead body shall they arise." The Pharisees of Christ's time believed in the immortality of the souls. "Martha said unto him, I know that he shall rise again at the resurrection at the last day." But the full noontide of this glorious doctrine is found in the gospel. "Our Savior Jesus Christ who hath abolished death, and brought life and immortality light through the gospel."

I. The Immortality of the Gospel Minister.

His is a double immortality.

1. He is immortal in the immortality of his work. He deals in immortal things. He is a preacher of an immortal gospel, ministers to immortal beings, and this gospel will be a saver of life unto life or of death unto death to every soul unto whom it is preached. His work is immortal and he is immortal through its immortality. Otterbein still lives in the Church of the United Brethren in Christ, though his body has lain in the grave 103 years. He lives in its various activities, in its organization, its ministry, in the souls it has led to Christ, in its missionary work, its educational work, in its publications. While the Church of the United Brethren in Christ lives and works for the extension of Christ's kingdom, Otterbein's immortality is secure. The same is true of the founders of all the great Church organizations. Luther lives in the church that bears his name, Calvin in the Presbyterian Church, the Wesleys in the Methodist Church. The humblest minister of the gospel lives in the souls he has led to Christ. He puts in motion a circuit of influences of power that goes on and on winning souls to Christ after he has fallen asleep in that dreamless slumber that knows no waking until that glad Easter morning when they that sleep in Christ shall awake in his likeness.

2. The minister of the gospel possesses that immortality that is the heritage of every believer in Christ. In our belief in the immortality of every regenerate soul we plant the feet of our faith on the words of Christ spoken at the grave of Lazarus to the weeping sister of the dead brother, "I am the resurrection and the life: he that believeth in me, though he be dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Then

we turn to the fifteenth chapter of I. Corinthians and read that masterly and unanswerable argument concerning the resurrection of the dead, and the radiant, the glorious transfiguration of the believer in Christ, and join with the apostle in his shout of victory. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

II. The Christian Minister's Reward.

That like his immortality is twofold.

1. The reward in this life. It consists:

(1) The consciousness that God has called and commissioned him to this high and holy work. In countries where kings reign and princes rule, the highest reward to the man who bears a royal commission is the consciousness that he is thus honored, and trusted by his king. It is an honor beyond our power to realize that God hath committed unto us the word of reconciliation and made us ambassadors for Christ that God might beseech men by us, and that we might pray men in Christ's stead, be ye reconciled to God.

2. The consciousness that he is doing that to which God has called him. The sweetest comfort, the greatest joy that one can have is the realization that he has been faithful to the trust committed unto him. As he who has faithfully performed the duties of the day goes to the rest of the night with a conscience void of offence, so the minister who has not failed as a preacher to declare the whole counsel of God, who as a pastor—a shepherd has not "failed to take heed to all the flock over which the Holy Ghost has made him overseer, who has fed the church of God which he hath purchased with his own blood." Has the comforting assurance that he has been faithful to his trust, and at the end of the day of his life he will lie down to his final rest waiting and listening to hear his Lord and Master say, "Well done, good and faithful servant."

3. His glorification and coronation in the life beyond the grave. "They that be wise shall shine as the firmament, and they that win many to righteousness as the stars forever and ever." "When the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away." The souls he has led to Christ will shine as jewels in that crown. Brethren, in this holy ministry look above the privations, sacrifices, persecutions, low salaries and consequent poverty that constitutes a part of the earthside of our heavenly calling; and see the honors, dignity, blessings, and joys that compose the other side of the compensation in this life; and then look beyond the grave and behold the glory that shall be re-

vealed in you in the kingdom of the Christ whom you preach and the God and Father whose you are. "If so be that we suffer with him, that we may be also glorified together." For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. A word in closing to the aged members of our Conference. The day of our life draws to its close. The sun of our life is rapidly sinking behind its last mountain peak. "Watchman, what of the night? The morning cometh and also the night." Can we answer the morning cometh? God has promised that "At evening time it shall be light." * * * *

"Sunset and evening star
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

"But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep,
Turns again home.

"Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell,
When I embark.

"For though from out our bourne of time and place,
The flood may bear me far,
I hope to see my pilot face to face,
When I have crossed the bar."

J. L. Swain.

ADDRESSES

Address No. 1.

"That we may know Him through Paul's letter to the Ephesians."

Paul, the author of the letter to Ephesians, declares he had received his apostleship from Christ directly. So he follows where Christ leads although it brings him at this writing to the prison doors in Rome. But he does not forget his converts so sends letters to them. This letter has two divisions—Doctrine and Practice.

I. We May Know Christ.

1. Through his divinity. As then, so now it is our consolation to remember the source from whence alone grace and peace can flow. Christ is divine, the same yesterday, to-day, and forever.

2. Through election and adoption God is the omnipotent, infallible, eternal architect. When the foundations of his church were laid before the foundations of the world, it stood as perfect and finished in his view as it shall appear when the head-stone shall be brought forth. Great is the mystery of his will in all its course and its consummation.

3. Through intercession. The same spirit that taught Paul to give thanks, taught him to pray for them also. If ministers would have a blessing on their own souls and on their labors, they must pray.

4. By knowing the spiritual history of the Ephesians, for from being "far off" they are "brought nigh" by the blood of Christ.

5. By knowing the secret of Paul's zeal. It was the precious insight he obtained into the glory of the divine purpose in reference to the Gentiles, that spurred him on. And it is for this we in our respective spheres must struggle, too. But how accomplish.

II. By Following Him in Practice.

1. By our daily conduct. To "walk worthy of the vocation wherein we are called." This walk seeks to make the world brighter and better. In order to promote it we must (1) Be awake and be much with Christ. (2) Imitate him by walking in love, light, and wisdom, and (3) Avoid the things which are not to be named; the things which are not befitting, the things which are not safe, and the things that are dark.

2. In social life. The gospel of Christ places all those who believe it quite in a new position, both with respect to God and their fellow creatures.

3. In order to accomplish. God has provided for us a complete suit of armor. There is no armor specified for the back, implying that we must never turn our back to the foe.

In conclusion, what joy must have filled the hearts of the members when they received this letter from Paul. But they did not heed Paul's instructions, and some six years later they received another letter this time from St. John. Rev. 2:1-7, "Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand."

MAUD E. HOYLE.

ADDRESS NO. 2.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

Introduction.

Thessalonica is located on the inner bend of the Thermaic gulf. Its present name is Saloniki with a population of about one hundred thousand.

In 50 A. D. Paul began his second missionary journey. After visiting the churches of Asia Minor, and after making his sad, but profitable visit to Philippi, he went to Thessalonica; and in a three weeks' evangelistic campaign, began a church that has lasted to the present time.

At the end of three weeks Paul was compelled to leave; going to Berea, thence to Athens, thence to Corinth, where he wrote the two letters to Thessalonica.

The letters were written 53 A. D. The second following the first within three months. It seems that the second letter was written to correct some misunderstanding the church had of the first. Some hold that Paul suddenly came to believe that the Lord's advent would not be so soon as he had thought; so speedily sent to the church, his new conviction.

Content.

The book is divided into two parts: doctrinal and practical. Chapters one and two are doctrinal, and they are written concerning the Great Day of the Lord.

Verses one to four of chapter one are introductory, vv 1, 2 are salutary, vv 3, 4 are thanksgiving for their faith and love, which are assets against the time of "falling away," that shall come before the "man of sin" shall be revealed.

There are three phases of the advent of our Lord which Paul presented: One to the dead, two to the living. One great question confronted the church: "What will become of the dead saints when Jesus comes again!" Paul clarifies that by telling them that the "dead in Christ shall rise first; then we that are alive shall together with them, be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord (I. Thess. 4:16, 17).

Paul then gives the Lord's return to the unbeliever: "The day of the Lord so cometh as a thief in the night. When they are saying peace and safety, then sudden destruction cometh upon them" (I. Thess. 5:2, 3). Then to the believer he said: "But ye, brethren, are not in darkness that that day should overtake you as a thief" (I. Thess. 5:4).

Probably the striking view of the Master's appearance to the unbeliever was taken as general information. He said: "But of the times and the seasons, brethren, ye have no need that I write unto you for yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (vv 1, 2). They seemed not to grasp the word to the believer; "ye brethren are not in darkness that that day overtake you as a thief" (v 4).

Chapter one, vv 5-12, deals with God's vengeance for the maltreatment of the Thessalonian church, with the righteousness of God in dispensing it: "If so be that it be a righteous thing with God to recompense affliction to them that afflict you * * * rendering vengeance to them that know not God."

Chapter two shows the developments preparatory to the coming of the Lord. "That day shall not come except there be a falling away first." Rome was drawing its chains around the necks of government. Caligula had placed his image in every city, temple, and synagogue, and had priests to see that due homage was paid to these images. This brought on a persecution that caused death to many and intimidation to not a few. Jude tells of "ungodly men turning the grace of our God into lasciviousness, denying our only Lord and Master (3, 4). Fourteen years later Demas forsook Paul from Rome and went to Thessalonica (II. Tim. 4:10.)

Caligula, who set up his image in every city, temple, and synagogue, would count himself above "all that is called God, or that is worshipped;" but Caligula's assassination dissipated their thought of his carrying out the program of the "man of sin." They were to look after another, in the person of Nero, who was to meet the ambassador of Christ and in a death grapple, which resulted in the death of Paul and Nero. This seemed to be a draw, but the decline of Rome and the rapid growth of the church showed that the "man of sin" had been revealed and Christ was manifested.

The last chapter is practical, in which Paul gives advice to the "sponge." He gives orders that those who do not work may not eat. As a chastisement for the indolent, Paul tells the church to shun them in order to shame them. Yet he cautions the church to treat the idle as a brother, not an enemy. He then pronounces a benediction upon them all, including the negligent ones.

B. F. Farris.

Address No. 3.

(No outline of address was furnished the secretary.)

Address No. 4.

How Circulate W. M. A. Literature?

In this age of cheap printed matter, the Church finds it a profitable investment to put both time and money into its literature, and especially its missionary literature. Only as that literature gets into the homes of our people does it become of real value.

Illustration—Auto in garage is a useless expense. Auto in use is a profitable investment. Literature bought and paid for is simply an expense. When read it yields returns far exceeding the cost, making it a profitable investment. Both are useless unless used.

There are many churches in our country districts where missionary literature never finds its way. What do they know of the work which our missionaries are doing? The conditions they have to face? How are they to know about the almost pagan worship and external pomp of Romanism in Latin America which adheres to the holy water, the flag of the Holy Spirit in the hands of clowns, processions with numerous biers on which are to be seen images representing the Holy Trinity, also supposed miracle working images with thousands upon thousands of followers muttering horrible incantations. I repeat, how are the people to know of these conditions and the need of these people without reading missionary literature?

You say missionary literature is not interesting? I challenge any one to find anything that will claim your attention any closer than Mrs. Musselman's "Ten Days on a Sand Bar" in the last edition of the Evangel. Or, when discouraged, who could help but say 'Glory, Hallelujah,' as they read of the seemingly half-witted oil vender in China, as he calls, "Oil, oil, who buys oil?" and while measuring his oil quietly asks, "Have you heard the gospel of Jesus Christ?" The discussion which follows causes a rich old lady who overheard the strange words to give up her life-long gambling, to smash her wine jug and to break her tobacco pipe into fragments?

The leaflets carried by our Missionary Association and by our Home and Foreign Boards, and in the articles of Woman's Evangel and our latest missionary book, "Our Church Abroad," are filled with such examples of the triumph of the gospel which prove an inspiration to pastor and people alike and result in increased activity not only in missionary lines but in all departments of the church.

Take "Our Church Abroad," you can scarcely pick up the Telescope without reading of the wonderful activities of this church or of the other. These would not have been stirred if the book had not been written and then left in the publishers' hands or Dr. Hough's office.

Then there are leaflets such as "Why Nellie's Motion was Amended," "Mrs. Pickett's Missionary Box," "Rene Elliot's Mountains," "The Woman Who Gave Herself," "What One Talent Did," and many others which really stir one's heart even to the tenth reading.

Did I hear you say, that's well enough for old people, but I can not get the young people interested? Have you ever tried playing missionary games? Every young person can be enlisted in the game of "Who's Who," or you cannot anticipate any more enthusiasm than that shown in preparing a missionary pageant or an exercise like "If They Only Knew," which gives true scenes of four of our missionary fields, and when missionary day comes in the Sunday school or some special feature is needed in the Christian Endeavor Society, what could be better than using our denominational Missionary Wonder Box? This is found on the front page of every Evangel. The answers being found in the contents of the same issue. Have a number of Evangels distributed when the questions are given to the young people. When the time comes for the questions to be answered, each one will not only be ready to answer his own question but will have gained other information valuable to him or her throughout a lifetime.

We are just beginning to realize the wonderful value of pictures and maps in the missionary education of our young people, and we find that what interests young folks, appeals to the older as well.

Therefore, I come emphasizing the real need of distributing missionary literature if our Church is to be placed on a more active and higher educational basis. This circulation of literature cannot be done by the missionary society alone, nor by the secretary of literature in the missionary society, but by the persistent cooperation of every member in the church, because this is not the work of the missionary society alone; it is for the benefit of the whole church.

In the campaign that is on, we are seeking to get people in the church to be active, sincere, and to be consecrated; to attain this, we need to work in unity. Therefore, we want to ask, "why not put the Evangel alongside the Telescope in emphasizing the reading of the Church literature?" The Telescope finds it impossible to publish many personal letters from our representatives in distant lands. Why not each congregation take it upon its heart to pray and work for two or three of those who are filling our shoes

away from home and then in order to know of your own doings each one will simply have to have the Evangel?

We are so glad you pastors are realizing that it does not take from your general treasury to have a large subscription list for the Evangel because in most instances, after a subscription has been received, the subscribers declare they could not receive anything so good for the money as the Evangel, and the enlarged outlook gained by the reading of it results in larger contributions to all departments of the Church. We hope the time is soon at hand when each pastor will be asked to report the number of Evangel subscriptions the same as any other church literature.

What we are asking of you as pastors, is that you get the habit of carrying our catalog and a few of the leaflets which you will find quite useful in emphasizing some form of service while making your pastoral calls, and also in your sermons, adopt with us our slogan in the Church-wide Campaign, "The Woman's Evangel in Every Home of the Church." A study of this chart will show how far we, as a Conference, have failed to bring this means of information and inspiration into every United Brethren home. The Woman's Evangel is the only missionary paper we have. It represents all our mission work on our six mission fields at home and abroad. Our church members, men and women, can not *give* and *work* and *pray* as they should without reading it. May we not count on your hearty support this year in our effort to place it in every home in every church?

MRS. H. C. CRIDLAND.

ADDRESS NO. 5.

THE TELESCOPE FROM 18 TO 86. HOW IT WAS DONE.

Make up your mind you are going to get subscriptions, then go after them. Subscriptions are not secured either by hypnotism or begging, but by a tactful, business-like presentation of the Telescope as a denominational paper.

Have a Telescope campaign. Announce it from the pulpit, give out sample copies. Many people never saw the Telescope. Take the church record, make a list of the names of the families of the church, then make a personal canvass of the church. Do not miss a family. Tell the success to the church, but never the failure. You must have confidence in yourself, in the paper, in the people.

If after an earnest endeavor it seems impossible to get a subscription at the first call, do not accept a refusal. Ask him to think it over and you will call again.

Never solicit a subscription when the party you are dealing with is pressed with other things.

If criticisms are offered, meet them fully and fairly.

If questions are asked give complete information. If he has a personal grudge or kick give him free rein and let him talk himself out of it.

If he is wrong, show him where. If he is right, agree with him, but suggest that of course, he will not let that keep him from taking the paper.

Common excuses.—1. Cannot afford it. This does not mean much. They can if they want to. Our task is to get them to want the paper.

2. Would like to, but haven't the money to-day.

Take the subscription. Set a time for payment. Be there on time and collect.

3. Take too many papers now.

Find out how many are religious. If tactful you can get them to give up one secular paper and take the Telescope in its place.

Always make a brief, clear, forceful presentation of the paper and of the place it holds in our church life and should hold in our homes.

J. M. Replogle.

Address No. 6.

How We Can Help Our Publishing House Distribute Its Book Publications.

I fear we do not appreciate as we should the great importance of our Publishing Interests as they are related to our church life and activity.

We are prone to think of our printing establishment as being the largest and best equipped plant owned and operated by any church organization in America.

We do not consider as we should the place the Publishing House has occupied these years in giving to our people not only a high grade Sunday-school literature and church periodicals, but a book literature that has had a wholesome effect upon our constituency. This is a day of books and people are reading books as never before. It is important that we supply the people of our community with good books. Let us not under-estimate the value of a good book.

I have in mind a Sunday-school superintendent who lacked vision, usually conducting the Sunday school in the same way. The pastor gave him Marion Lawrence's book entitled, "How to Conduct a Sunday School." It was not long until there was variety in the opening exercise, and superintendent closed with a forceful illustration or object lesson that clinched the principal thoughts of the lesson. In less than a year the school became front line and continued so for five years. This same superin-

tendent was instrumental in organizing *two* townships into Sunday-school associations. This interest was awakened by the reading of a book.

Would you have a good Sunday school; then place in hands of your Sunday-school workers Dr. C. W. Brewbaker's book, "Sunday School in Action."

Would you have a wide-awake Christian Endeavor society; then see that your officers and committees read Dr. H. F. Shupe's book, "Efficient Endeavor."

Would you have a missionary church; then organize your people into a study group and study Dr. S. S. Hough's book, "Our Church Abroad."

The question is how can we help the Publishing House distribute these books. We can do this by the following ways:

1. By keeping our people informed as to the books the Mail Order department has to offer.
2. By securing samples of Bibles, etc., and exhibit them in the church and in the homes.
3. By making announcements in church bulletin or local church paper of new books as they are issued.
4. The appointment of a secretary of literature, or a good literature committee for the development of interest in the Church literature.
5. By selecting a book that will be helpful to your people organize a class to study it. Placing the book in the hands of as many people as possible.

These are some of the ways in which we can help the Publishing House distribute its book publications.

Rev. O. D. Wellbaum.

Address No. 7.

(The outline was not furnished by Rev. Dutton.)

Address No. 8.

Galatians.

The Galatians were people originally descended from the ancient Gauls or Celts whose ancestors settled in Asia Minor after a marauding expedition about 280 B. C. There are two opinions with regard to the exact location of the Galatian churches, both having arguments in their support. The one holds that "the Churches of Galatia" to which Paul wrote his epistle were the churches in the neighborhood of Iconium, Lystra, and Derbe, founded on Paul's first missionary journey. In support of this theory there are several allusions in the epistle itself which seem very plausible. The other theory which seems to be the one sup-

ported by the greater number of those who have written on the subject, holds that the epistle was written to the people of Galatia proper, lying considerably to the north of the region first suggested. This section was first visited by Paul on his second missionary tour, when, it is supposed, he established the churches addressed in his epistle. At any rate, the people were intellectual-quick to apprehend, and sometimes, quick also to turn aside. This latter characteristic made possible the defection which is the occasion for writing the epistle.

The time of the writing of Galatians is hard to settle, some placing it as early as the time just after Paul's first missionary journey, while others claim it was written quite late in his life, the most likely date, it seems to me, is some time during his third missionary journey, or at least, very shortly thereafter. The place from which Paul wrote will be decided almost certainly when we are able to settle definitely upon a time.

No question is raised as to the genuineness or authenticity of the epistle. Neither has the question as to author been in doubt. It has always been accepted as the work of Paul; by one eminent authority it is called "the most Pauline of all Pauline things."

The Epistle to the Galatians is not at the first or readily so attractive. It is intensely doctrinal and seems to belong to the schools rather than to lend itself readily to the ordinary searcher after inspirational help.

Yet, after repeated prayerful perusals it will begin to give forth richness and blessing that will reward us very generously for our search. Indeed, the more you study it the more its storehouses of treasure seem to be inexhaustible. Like a brilliant gem, it will display beauty from every angle—the phase of beauty which appears will depend upon the angle from which you approach it. This fact will guide very largely in our analysis. While the epistle falls apart easily into three general divisions, and still another division with somewhat different terminals, suits our purpose best if we are striving to be technically correct, an analysis which has appealed to me as more valuable for building the kingdom of righteousness into individual lives is one which I have made after studying carefully both of the others, and yet, which departs from both of them also. I do this because I have a desire to pass on to some one else the good which I have gotten in my study. Following this plan, I have given a theme to each chapter, a co-ordinating thought around which everything else centers. To be sure this plan does not exclude all others but these subjects do serve as guides in searching for the gems of truth with which the epistle is filled.

I. Chapter one is taken up with a discussion of Paul's call and its attestation.

The storm-center upon which the validity of his call hinges was as it still is, the person and work of Jesus Christ, and Paul seems to think that the only safe way to deal with a suggestion of any other theory is not to handle it with great diplomacy but to denounce it unqualifiedly. There is no possible compromise between the gospel of Jesus and any other doctrine. This is Paul's platform. He is called for this and this alone. And he has proven his ground. Three years were spent in quiet in Arabia before he ventured to state his position even before the church. Thus it is not only positive but sufficiently proven to be safe as well. Perhaps there is no more certain evidence that something extraordinary had happened in Paul's life than the fact that on account of the gospel he had left an extraordinarily promising career to accept an unpretentious calling without a promise of self-aggrandizement.

II. Chapter 2. *His personal, question-silencing consecration.* (v 20 the climax.)

When Paul presents himself to the Jerusalem church for their sanction it is with the spirit of one whose commission means everything to him. His call has led to an all-consuming passion on his part, and when it is evident that God has put his seal upon Paul's venture with the Gentile world, the sanction of the church is given, for God's approval means everything. Intellectual controversy does not convince the world of the worth of the religion of Jesus which Paul preached. It must stand in the power of God. Without this we waste time in attempting to carry forward our propaganda.

Further proof for Paul's position is seen in the fact that he was able to shame the vacillating Peter, who was apparently of the diplomatic type of individuals who are not firm enough to antagonize any one. Peter is bold as a lion when there are no opposing lions in the way; Paul is firm for his position no matter what the opposition or danger of personal disfavor. *He* has "died unto the law" with its rules and prescriptions in order that he might "live unto Christ" and Christ be seen to be living in him. Paul is not greatly concerned as to whether he shall be popular, but is determined that the world shall see Christ living in him. And when the world thinks of Paul to-day it thinks, not so much of what he did but of how much Christ has lived in the world because there was once a Paul.

III. Faith in Jesus Christ the Soul's Sufficiency. (v 26 the climax.)

To Paul the keystone of the arch which supports the system of the person and work of Jesus Christ is his vicarious, redemptive

death. Paul makes no reference here to Jesus as a pattern for life or as a spiritual leader, but to him, what Christ means to humanity depends upon the fact that he, the divine, secured redemption through the atonement.

The Holy Spirit was given through faith in this Christ. The working of miracles was dependent upon this same conception and Father Abraham, upon whom the Jews depended for so much, was blessed and commissioned to be a blessing because of his faith in this same gospel, the law given 430 years after not annulling the promise.

And Christ makes up for the failure of the law as a system; taking away its curse and broadening it into the plan by which all men may be saved through him. Yet there is no disagreement between the hope of the promise given beforehand and faith in Jesus. Nothing is lost in him, but he gives vitality to all, the climax of the thought being reached when he concludes "ye are all sons of God through faith in Jesus Christ."

IV. Freedom in Christ. (v 31 the climatic conclusion.)

One of the things that humanity naturally dislikes is bondage, and yet, alas, too many times Christians of to-day are in bondage as were the Galatians, although Christ means freedom from any and every enslavement which prevents the expression of a redeemed soul-life. The chapter gives us some of the elements in this freedom.

1. We are freed from the rudimentary principles of childhood. One of the greatest needs of any age is that Christians grow to be men and women in Christ, grown to the stature of perfect acquaintanceship with God our father.

2. We are to be freed from idolatry—from the worship of things and principles which are not God. Idolatry may include anything which separates the soul from its proper relationship with God.

3. Freedom from an improper or meager understanding of the gospel of Christ.

The greatest danger for a great many of to-day is not that the doctrine of Christ as Savior is not accepted, but that it is not interpreted or comprehended—it doesn't mean enough to us. Thus we, as well as the churches of Galatia, may find heights and depths and marvelous fullness in the gospel which we have never dreamed of when seeing only upon the surface.

V. Chapter 5. (*Life by the Spirit.*) (v 24 a key-note.)

The Epistle to the Galatians is not only inspirational but also practical. Written as it was, to correct a fault, it gives some very helpful instruction for correcting religious defects at the present time. Our subject for chapter five is, "Life by the Spirit,"

and Paul does not fail to show how this life may be obtained and what it will do for us, if we will follow him closely.

1. *The Life by the Spirit enables us to be firmly fixed on Christ.* Uncertainty is not a characteristic of him in whom is the life of the spiritual though there are some who profess a very high degree of grace about whom we are never certain. Such a profession is idle.

2. *The Life of the Spirit frees from the bondage of ceremonialism.*

The law had a very important mission in the life of Israel just as it has in the life of the church of to-day, but that office is not so much to restrict as to show the way to a life of greater freedom. Failure to see this was a fatal error of the Pharisees from which Jesus was never wholly able to dislodge them (vv 2-12).

3. But Paul would not have his readers think that the life of the spirit gives license. On the contrary the life of the spirit in the heart is a safe-guard against falling into this error as the next paragraph shows (vv13-15).

4. The life of the spirit guarantees the issue of the life as is shown in vv 16-24.

Jesus said of men, "By their fruits ye shall know them." Paul also assures his readers that bad living comes from bad life. Sins in the life are a result of the carnal in men's natures, while the life of the spirit of God in men is proven by the outflow of the things that bless mankind.

5. And the life of the spirit is productive of a quiet, unassuming, unselfish life of good works. There is little place for braggadocio, egotism, or self-seeking in the life of the spirit-filled man.

VI. Proof of Our Profession or "Living Christ." (vv 6, 14, 17 high points.)

To the casual observer, the turn at the beginning of chapter six may seem abrupt but a little closer look will reveal the beauty and harmony with which this scene fits into the whole picture. "Brethren, even if a man be overtaken in a fault," etc. Paul's logic has, he hopes, defeated those who have been spreading errors in the Galatian church, but there is too much of the real Christ-man in Paul for him to glory in his victory without taking pains to save his opponents if possible.

It is as if he now said, "Brethren, you see now that it is not necessary to go back to circumcision and the Judaizing teachers. Pay no attention to them. But don't allow yourselves to be un-Christian toward them. They have erred. You have the greater light. Prove the excellency of your life in Christ by your attitude toward them." To be sure, there is in addition to this the general application of this exhortation and the exhortation in contrast with the closing words of the preceding chapter in which

the Galatians are urged not to be vainglorious and envious. The application which I have suggested connects the thought with the general thought of the epistle. I have named this chapter "The Proof of Our Profession," or "Living Christ" vv 1, 6, 14, 17 as high-water marks.

1. Paul says that spirituality in one ought to lead him to help those who are less fortunate than he. Service on behalf of others is the natural fruit of the indwelling of the spirit (vv 1-5).

2. Christ in the life of men will blend them into a real brotherhood, where each will bear his share of responsibility in faithfully doing all that presents itself, for the benefit of the whole body of society.

3. The Christian's ground of glorying is not in his circumstances or personal attainments but in the cross of Christ (vvII 16).

This was a new conception for the world in Paul's day. The religious development of the race had been a matter of evolution through the stages of childhood, self-seeking, and self-congratulation, but Paul announces in this sublime declaration the true status of every loyal follower of Jesus in his day and for all time to come.

4. The concluding words of the epistle aside from the benediction are a statement of the ineffaceableness of the impress of Christ upon the soul. Paul was branded with the brand of Christ-settled, sealed, for all time as his. To be sure there is here a reference to the physical suffering which Paul endured for Jesus but he makes it a ground also for the sweeping away of any and all suggestions to do otherwise than he is doing. This is the character of the Galatian gospel, and this is the character of the gospel of Jesus Christ in all ages. It seals one with an unbreakable seal and marks him with a brand which none can call in question.

D. R. Wilson.

Address No. 9.

(Outline of address was not furnished secretary by Rev. V. Mayne.)

Address No. 10.

The Brotherhood.

"The brotherhood, as an auxiliary organization of our church, to accomplish its full purpose must promote Bible study among men."

This comes from one of authority on this line of work. Another says, "Keep the men busy." I would add another, give them a leader who feels that the Church and our Lord's kingdom needs them, and they need the Church and the kingdom.

1. Bible study—Because men of this generation need a new conception of the absolute and eternal Lordship of our Lord. That

his hand is upon the world and upon our individual lives and all issues of this civilization shall ultimately be brought to the subjection of his holy will. In the commercial and industrial and civil life of this nation and the world, men need to learn and to realize that they can not manipulate and circumvent so as to get a-head of God.

When man sees and knows himself in the same light and with the same knowledge as he sees and knows God, we shall have a new order in all of life's activities. God first—man second.

2. Keep the men busy. A writer contributing to one of our most popular magazines asks what we would do if a thousand men were to come to some of our church doors and ask for something to do. Could we give each one a job that would be effective in extending the kingdom? I say yes, for I believe with the head of Princeton University, "The business of the church is not to pity men, nor to rescue them from their suffering by the mere means of material relief, but to challenge them to assert in themselves those things which will make them independent of pity."

So I would send them out to live as God Almighty intended that they should live and that is job enough for any man. For the man who can live Christ's way in this old sin-cursed world, especially in the shop or factory amid the vulgarity and blasphemy and evil and discontent and still lift men up by the example of his own life has job enough.

Then a leader who can lead, one willing to consecrate all to the task of directing the mighty force that is slowly but surely awakening from its slumbers; found in the ever-increasing number of strong men, lining up to the task of extending the kingdom.

H. G. Clark.

Address No. 11.

Enlistment.

The greatest war in the world is not the war in Europe, but the world-wide, age-long conflict between righteousness and evil, between the armies of satan and the armies of Jesus Christ. On the outcome of this struggle hangs the destiny of nations of ages yet to be and the eternal weal or woe of many mortal souls.

This war will not be decided by machinery, for we do not fight against flesh and blood; nor by money, for money alone is powerless, but by men. The power of Satan depends on the men who are his servants, the power of God on the men who are his.

In many places the lines are too thin. From every front there comes a call for men. We hear in every local church the call for leaders. From the fierce conflict of the cities and the far-flung line of the country and frontier, we hear the cry for men. From

Japan and China, from India, where 150,000 await the coming of teachers that they may be baptized, from the thousand villages of Africa and the prison pens of Europe there comes the call "send us men."

In these critical days when the need is so great, and the call so insistent, we render a great service when we enlist men and women, boys and girls in the army of our king.

The questions we ask are, "How can we best get recruits? What are secrets of success? I give three answers, first, example. second, testimony, third, prayer.

The best recruiter is a man in a uniform. He can say "come" rather than "go." To enlist others we must enlist ourselves. But we say "we have enlisted." I ask in all seriousness, "Have we?" Your enlistment means all it means to the soldier, willingness to leave home and family, to suffer to give up all that is dear, even to die, how many of us are really enlisted? How many are willing to enlist? Are we really soldiers of our king or are we just employees?

A man to be a successful recruiter must not only be a soldier but he must be a booster for the army. Most soldiers are, for the hardships he is finding joy, in the suffering he is finding life, and he is eager to tell others of these things that make the army life worth while. "It's great to be out on the firing line, it's life and youth and power and glory. We'll recruit by forgetting the hardships, by learning and telling the joy we find in the service.

But the greatest force in enlisting men is not example nor testimony, but prayer. Christ said, "Pray ye the Lord of the harvest that he send forth laborers." We have too many who are called of men, too few who are called of God. I read not long ago the story of an English boy, who fought for some time against the consciousness that his mother, while she needed him at home, had in her heart consecrated him to their country. No word was spoken. He could not resist the call of her consecration. He enlisted. Boys and girls will enlist when in prayer they are consecrated by parents and pastors to the work of the kingdom.

I saw in Canada a few weeks ago signs posted to help in the work of recruiting. One read "Your King Needs You." May we hold such a sign high before the young people of our churches. Another read, "There are those who have heard and heeded, those who have heard and disobeyed and the others." May there be on our fields of labor many of the first class, few of the second and none of the third. This will be true if we enlist—unreservedly and for the war, if we know and tell the joy of the Christian soldier, and if we pray the Lord of the battle to call these young people into his army.

O. O. Arnold.

Address No. 12.

Prayer.

A noted scientist once said, "Prayer is the mightiest force in the universe; and the Christian world is blind to this fact." The supreme argument for praying is, that Jesus prayed and taught others to pray. Prayer is power or it is nothing. If by prayer we may not grasp a mighty force and hurl it against opposing forces and over-come them it is valueless.

By this God has ordained that the omnipotent power of heaven is brought in contact with the needs of men. Do I say too much when I say, God gives himself to holy, yielded, praying men! I think not, for on the day of Pentecost the Holy Spirit gave himself to the disciples, and the mighty rushing power of God overcame the on-rushing multitudes of sinful men and 3,000 were turned from sin to serve the living Christ. They prayed. God came. God wrought mightily.

The Bible is pre-eminently a book of prayer. He who wields the sword of the spirit with an arm nerved by prayer, wields omnipotence. He who wields omnipotence knows no defeat. The mighty examples in scripture are Abraham, Jacob, Sampson, Elijah, and Moses, who prevailed with God and men in this gift of God—power of intercession. John Knox cried, "Give me Scotland or give me death." God gave him Scotland and England. This is the power of every pastor, every lay worker. Marvelous gift, God puts in our very grasp, omnipotence to be used for his kingdom and his glory. Of many I mention three requisites:

1. Purity—Holiness before God. Right with God. Clean in heart and lip. If I regard uniquity in my heart, the Lord will not hear me. Not a single minute cell of our being can be withheld from his all-searching eye, and we have access to his grace and blessing.

We must be right with all men. We cannot bring our gift and our brother to the altar at the same time. If the blessing is withheld something is wrong. We should cry unto God for a revelation of the cause and as soon as it is revealed put it away. Then the fire will fall.

2. We must know God. Not in his infinite entirety. Not theoretically, not theologically, but personally. I must know him as a Father, perfect in love, perfect in wisdom, omnipotent. Love may fail for lack of resource, imperfect wisdom miss-apply and fail. Perfect love plus perfect wisdom plus omnipotence never fails. This is my father. Abraham saw him face to face and received from him his wonderful promise and covenant. Moses looked into his face and was transfigured, and "God spake all these words" to him. David looked upon the infinite presence and cried, "Like

as a father pitieth his children, so the Lord pitieth." Why go impotent and needy with such a father to bless us?

3. Faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Without faith it is impossible to please God." A faith that grips the mighty arm and cries it must be done, overcomes human impossibilities. Faith in God's love, wisdom, and resources. Faith that he cares for his own and will respond to their real needs. Geo. Muller, that prince of praying men, was on an ocean steamer coming to Toronto, Canada. A dense fog caused the ship a delay. Muller knew there was just about time enough to reach his appointment if the ship sailed all the time. He went to the captain and told him the ship must sail or he would not be on time. The captain said, "I cannot go until the fog clears, and I cannot clear it." Muller said, "Let us pray over it." They went to the cabin and kneeled in prayer. Mr. Muller prayed thus, "Father, you have made an appointment for me in Toronto. You know I never fail to meet your engagements. Now you must clear the fog or I cannot reach it," and closed. The captain was about to pray. Mr. Muller said, "You need not pray, first, because you do not believe, second, because the fog is gone." They went on deck and to the astonishment of the captain it was gone and Mr. Muller reached his appointment on time. "To him that believeth all things are possible." To him who prays believingly all things needful are his.

J. W. Kilbourne.

Address No. 13.

Witnessing.

General Theme: Putting the Local Church on a Winning Basis. God's Mighty Trinity.

I. Enlistment.
II. Prayer.
III. Witnessing.

"Ye shall be my witness." This brief statement was the announcement of the third element in God's mighty trinity for putting the local church on a winning basis and through it establishing the kingdom of God throughout the world. Time has proven the wisdom of the method selected. The growth of the Christian church one of the most remarkable things in the history of the world. Accomplished through enlistment, prayer, and witnessing.

I. Examination of the statement. "Ye shall be my witnesses."

Witness (Greek martus), one who avers or can aver what he himself has seen or heard or knows by any other means. Why the genitive of possessor as in this case carries with it the idea of 'one who testifies for one.'

To be a good witness then one must know Christ. The early church knew him in person. We know him through his spirit who is to make real to the believer the presence of Jesus Christ. This spirit presence due to the entrance of the believer into the kingdom through the new birth. It makes testimony valuable. This witnessing to be done through personal testimony, through consistent Christian living, through a united church.

J. A. Albright.

Address No. 14.

(Mrs. Pentz did not furnish outline of address.)

Address No. 15.

(Rev. Mr. Bevis did not furnish outline of address.)

Address No. 16.

"An Evangelistic Program for a Winning Church."

Logically, in the proper presentation of this subject, we should first define or describe a "Winning Church." I grant that because of changed and changing conditions, we may not all agree as to what does or does not constitute a church that is a winner, yet we must concede without argument that it is dangerous to conclude that all churches that appear well on the surface are winners, and that all that do not so appear are failures.

To-day conditions and communities, people and places, standards of etiquette and morals, society and politics, religion and education are changing not in evolutionary but rather in revolutionary leaps and bounds.

But to a close observer there is a change more marked in the church than in any other person, place or thing. The modern standard of a winning church is gauged, in many places at least, by the social prestige of its membership, the beauty of its furnishings, the rhyme or rhythm of its music, the fluency and intellectuality of its minister, and the perfection of its organizations. Practically every fundamental has been re-defined and re-adjusted, if not discredited, until it has lost its magnetic spiritual power and its constraining force.

The devil walks into churches and into Sunday-school classes, clad in the garments of morality and religion and whispers, "Do not be so narrow in your beliefs, for if you are moral and respectable, it does not make so much difference what you believe."

It is said that the bat fans his victim to sleep before devouring him. So the vampires of darkness have been lulling to sleep the church of Christ by their subtle wiles, until she says languidly,

like the man who pulled down his barns to build greater ones, "Soul, take thine ease, eat, drink, and be merry."

They have inspired a spirit of worldliness so that many church members indulge in worldly pleasures and sinful amusements without a twinge of conscience, although once they were strong in their protests.

This has frozen up the springs of liberality in the people of God until every great reform of evangelistic program has had to be modified or abandoned because of lack of funds to go forward. To-day the cry is "retrench, retrench, call home your missionaries, close your mission fields, scatter the children that have been gathered, tear down the hospitals, the churches, the sanitariums, the schools," simply because men and women have lost the vision of the man of Galilee, while denominations are losing in membership by the thousands, ministers are driven into secular employment and the second coming of the Christ is hindered and delayed.

A sad, sad comment on twentieth century conditions when we are forced to admit that the line of demarcation has been broken down, to a large extent, between right and wrong, between the Christian and the sinner, and between the unworldly and the worldly.

My conception of a winning church is, negatively:

1. That the church is not, and cannot be, a social organization. No organization that has its members slide on ice cream in the summer, or swim in soup in the winter can be termed a winning church.

No organization that depends upon the dramatization of its pulpit, or the tripping of the fantastic toe to ragtime music in the parish house can be termed a winning church.

No organization that thinks more of a full budget than it does of the souls of men, can be called a winning church.

No organization that depends upon socials as a source of revenue with which to pay pastor or current expenses can be termed a winning church.

No organization that depends upon moving picture shows as an attraction on Sunday evenings to draw people to the house of God, can be termed a winning church.

No organization with a pastor who preaches sensational sermons upon sensational subjects, advertised in the public press, can be termed a winning church, for the reason that such a minister must go himself one better each succeeding time.

No organization that does not succeed in enrolling a majority of its babies on the cradle roll and practically all of its children in the Sunday school and Junior and Intermediate societies, the young people in the Christian Endeavor society, the older classes in ef-

fective organizations, the men in brotherhoods, with a respectable representation of men and women in the other organizations of the church, and a goodly number at the mid-week prayer service can be called a winning church.

No organization with a worldly choir and a Godless leader of the church's music, as a side attraction can be termed a winning church.

No organization with a dancing, theater-going, pleasure seeking, tobacco using, beer drinking, card playing, Sabbath desecrating, vulgar story telling, sharp trading, non-debt paying, tale bearing, gossiping, swearing, fault finding, criticizing and critical, cold water pouring un-Christian and un-Christ-like men and women filling its offices and directing its policies and program can be termed a winning church.

No organization that refuses to support its minister, meet its obligations of whatever kind, to give hilariously to foreign and home missions, liberally to patronize its own Publishing House and publications, and defend the tenets of its faith and policy, can be termed a winning church.

No organization that does not see in every man and woman, without reference to color, sex, nationality, education, social standing or occupation, a brother man, and has any other standard of eligibility to membership in said organization than faith in the blood of Christ to cleanse from sin, and a public declaration of purpose to live the Christ-life before men, can be called a winning church.

But positively, a church may be termed a winning church when it stands fundamentally for the regeneration, or new birth of the soul.

When it teaches that man is at birth depraved and the child of the devil, in need of being re-born as the child of God, not that we are merely more or less spiritually blind, spiritually ignorant, spiritually unsensitive, and need to have our spiritual eyes opened, and our spiritual sensitiveness quickened, and our divine powers developed (*this is a new birth, indeed!*)

When it teaches that salvation is "a rescue from the wiles of the devil, from the curse of sin, the power of temptation, and the fear of death and judgment, rather than a mere deliverance from disharmony with God or good, and devotion to the service of humanity and the joy and development which comes from such service.

When it accepts the Bible as its only rule of faith and practice, and its teachings as final upon the doctrines of depravity. Redemption, future punishment and reward of the righteous and unrighteous, heaven and hell, God and devil, life, death, the resurrection, the deity of Christ, and the personality of the Holy Spirit

(for no church can be theoretically or practically sound that is doctrinely unscriptural).

When the thunderings of Sinai's brow, warning the world of sin, righteousness and judgment, and the wail from Calvary's broken heart crying "come unto me all ye that labor and are heavy laden and I will give you rest," are the theme of the preaching and the warp and woof of Christian experience.

When the church awakens to her opportunities and responsibilities, which are almost infinite in multitude and magnitude; when she feels the necessity of reversing the old saying, "It is the mission of the church to save men for Christ, and build men up in Christ," and say, "It is the business of the church to build men up in Christ in order to save men for Christ," for if the church is to save herself, and it is "Safety First," she must save and conserve her men and women, she must put herself in harmony with the plan, the purpose and the power of God. Yes, Jehovah, God has a world-wide plan, an eternal purpose and infinite power, the grand culmination of which is the salvation of mankind, in all the plenitude of its meaning.

And any church, the ultimate object of whose organizations, the giving and expenditure of whose money, the faithful performance of every duty, the discharging of every known obligation, the preaching of whose minister, the teaching of whose Sunday school, the testimony and praying of whose membership, the beauty of whose buildings, the costliness of its furnishings, the hospitality of whose constituency, the regularity of whose services, which do not climax in the saving of those for whom God has made and will hold it responsible, because it so far comes short of the great plan and purpose of its founder, is a failure.

And now to my evangelistic program for a winning church. I grant that I have enlarged upon the don'ts and do's in the church's life, but this is absolutely essential, for the Bible says, "Cease to do evil, and learn to do well," and I have no program, and would suggest none, to the organization unwilling to right itself doctrinely and practically before the world; but to the church firm in its belief in the power of the gospel of the Son of God to save and keep, and which is by the consistency of life exemplifying the claims of the gospel, I would outline a program of evangelism, that I believe will greatly glorify God and save men and women from sin, and prepare them for effective service for Christ and the Church.

For the past 100 years we have depended upon the storming deductive method for reaching men, that is, we have set apart a time, *usually the month of January,* when by the preaching of the terrors of the law, the agonizing and praying of God's people, the singing of revival songs, the personal appeals of the workers, the public

invitations from the evangelist, the reciting of terrifying tales, the holding of an extended meeting. the testimony and shouts of the revived, restored, and regenerated, we have been able to stampede men and women into the church—and while we do not discard this plan, and still believe in the old-time revival of religion, yet the fact is more and more apparent, that with all our efforts of consecration and concentration we are unable to bring those for whom we pray and toil and labor under the influence of these special meetings, many times because prominent members—sometimes officials and workers prominent in the meetings—owe grocer, doctor, coal, dress-maker, and other bills, or are guilty of conduct unbecoming a professed follower of the Christ, the persons most desired are unwilling to attend and are really antagonistic to all entreaties. *This suggests the inevitable*—the church must clean house and right herself with herself, her God, and the world, before she can hope to accomplish her most cherished and holiest ambition. *The old cherished* plan of winning the multitudes by the spasmodic or revival plan failing, there is great danger of going to the extreme in the use of the individual method; if only we could apply this method and climax it in the revival harvest then my evangelistic program would be complete.

For example, next January we are going to hold a special meeting in the church. About the first of September we begin on my individual plan to get ready for our revival. In the Sunday school the superintendent should organize, with the assistance of the pastor, his officers and teachers into an evangelistic commission. The teacher must be religious and must know the religious status and home environment of each boy and girl in his class, and in teaching and training each scholar for Christ, so that through them others may be touched and won, does not become a passion in the heart of the teacher, then that teacher should resign. In the Christian endeavor, with a consecrated young man or woman as president, with a splendid corps of committee chairmen as a cabinet, their ambition and greatest desire should be to train the young men and women for intelligent, effective soul winning. The organized classes and brotherhood should be organized so as to attract men and women not only to membership in the classes, but to a personal decision for God and the Church. Remember, a feast, a social, a "hike," a party, a lecture, an entertainment, a good time, the object of which is the winning of boys and girls, men and women to God and the church, are in my mind not only permissible but helpful and hopeful, and even essential to the carrying out of my evangelistic program. Now, with my church fully organized, I go to the president of a successful business firm and say to him, "I am in business over on the corner, and want some advice as how best to succeed." He says to me,

"How about your commodities, are they worth selling?" I answer, "Yes, for we are handling the Bread of Life, the Water of Salvation, not the gold, but the Calvary-cure for drunkenness; we have a panacea for all the aches and ills incident to human life and experience, we have a remedy for present troubles and future dangers." "Yes," he replies, "but you must advertise; your business is to convince men and women that your remedies, your commodities are not only good, but the best in all the world. Have you any testimonials? I refer to the great cloud of witnesses, living and dead that are or were able to give a reason for their hope." "Yes, but how about your commodities, what guarantee do you offer?" I answer, "God of the universe has declared that heaven and earth may pass away, but his Word shall never pass until every dot of an "i" or cross of a "t" has been fulfilled." "Yes, but are you ready? Can you demonstrate the workableness or practicability of your commodities?" I refer with pride to my workers trained or in the process of training in the several societies of my church as ready and willing for service. *This* all sounds well, but do you know that Lincoln, great though he was, sat in his store waiting for customers and failed in business? Do you know that the *"go"* in the modern grocery boy is a Biblical principle? The modern grocery-man says, "go and get orders," and the Bible says, "go and win men." "Do you know," he says, "it is not enough that you have opened a place of business, that you have the best goods on the market, for which you present gilt-edge security and innumerable testimonials and have a working force second to none, but you must simply go out into your community and convince, in many instances, a skeptical or indifferent public of these facts, and create first an interest, and then a desire on their part to possess your goods, and then, do you know, you must be able to close the transaction; for if not, the very interest created by your argument may cause the interested one to purchase an inferior, spurious article with which the community is deluged?" "Well," I reply, "I never really appreciated the magnitude of my task before; but if you will outline a plan for me I shall undertake it." Now the territory should be divided into districts, not too large, your pastor must act as your general agent and have general supervision. If he is not competent, better get another pastor; then appoint at least one key man and one key woman to have charge over each district, and they in turn to appoint others to assist them in the work of their respective districts. These several key men and women are with the pastor to form the board of managers of the enterprise—it shall be the duty of the superintendents of the districts, through their assistants, to ascertain the number of families, number in each family, sex, age, street, number, what Sunday school attended.

if any, children enrolled upon cradle roll and where, membership in church and where. These sub-districts should be so arranged and so manned that it would be impossible for a family to be in distress, or have a case of sickness or death, or for an old family to move out, without its being known where, or a new family to move in with its being known when, and all this information to be submitted to the superintendent of district, and through him to the pastor or general superintendent. Listen. It ought to be considered a crime for any unchurched family to remain in the vicinity of any church a single month without having been visited and cordially entreated to attend all the services of the church, or for a member of unchurched family to have sickness or trouble or sorrow without having sympathy or assistance extended directly through a well-defined plan of the church. In other words, I want your church or firm to handle the commodity needed, and be responsible for its equitable distribution to your entire community—and if you can't or won't, then there is no place for your firm, and you should close your doors and turn the business of this vicinity over to a church that will."

Now, my rational conclusion is: if the church will meet twentieth century needs with twentieth century methods, it will not be long before men and women, observing the changed attitude of the church, and won by the attractiveness of applied Christianity will forget their prejudices, cast aside their indifference and on Sunday will be found wending their way to the house of God, where, if their reception be cordial, the teaching and preaching be helpful and practical, the music spirited and inspiring, the very air of the building surcharged with the good *"cheer spirit"* of the man of Galilee, they will be persuaded to yield themselves to God and unite for fellowship and service with the church.

And now in conclusion: This may be going around Robin Hood's barn to get in the front door, it may require days of toil and hours of anxiety and prayer, but I am fully convinced that it will go a long, long way toward bringing the church into a condition of evangelistic fervor, that will fruit in the saving of men and women during the entire year; for this notion, that God comes to save men in January, or during revival seasons only, is sheer nonsense, and is only an apology of the church for not living, working, praying, hoping, expecting, and realizing the fruits of its labors during the entire year.

Still I believe in stated times for special efforts in the church, just as I believe there is a harvest time for the farmer, but if there has been no tilling of the soil, no proper fertilization, no sowing of the seed, and no cultivation of the crops, there can be no abundant harvest, therefore, if we sow the seed, and are instant

in season and out of season, scattering here a little and there a little, we shall reap in due season if we faint not.

All of these suggestions may not be practical or possible in any one community, and further you may not see conditions as I have depicted them, but there is no denying the fact that the church is not "getting there," she is not getting results, she is not reaching the people. If a business house realized no more from the same outlay of time, energy and money that is realized by the church, it would close its doors and suspend operation within a year.

And I for one propose to adjust myself and my plans to meet conditions for which I am not responsible and over which I have no control, and by the grace of Almighty God and the proper organization of the forces of the church, proceed in a business-like way to try to win my part of this old sinful world back to God and to the knowledge of the truth, which is able to make wise unto Salvation. *Remember,* the devil would destroy the church if he could, but the church can destroy the devil if it would.

J. E. Yingling.

Address No. 17.

Epistle to the Philippines.

Author, Paul. Time, A. D. 63. Place, in prison at Rome. Introduction 1: 1, 2. I. Thanksgiving and desire for the increase of their knowledge and holiness 1: 3-1: 11. Paul discusses plans for the church 1: 12-2: 30. II. Exhortations 3: 1-4: 1. III. Admonitions followed by exhortations 4: 2-4:9. Salutations and benediction 4: 10-4: 23. Key words, joy, love, unity.

Philippi was a city of Macedonia, enlarged by Philip of Macedon, and afterwards raised to the rank of a Roman military colony by Julius Caesar, who gave the people the privileges of a Roman city. Philippi is distinguished as having been the first place in Europe which received the gospel, Paul having been specially directed thence by the Holy Spirit in opposition to his previous plans. Paul's plans were to preach the gospel in Asia, but he was directed of the Holy Spirit not to preach the gospel in Asia; and when they were come over against Mysia, they essayed to go into Bithynia; and the spirit of Jesus suffered them not; and passing by Mysia they came to Troas. Here it was that during the night Paul in a vision saw the man of Macedonia standing beseeching him to come over into Macedonia and help us. On arriving at Philippi, Paul followed his usual custom of addressing himself first to the Jews; who appear to have been few in number. Those who met for worship at a place of prayer outside the city were chiefly women; one of whom, a visitor from Asia, was the first convert to Christianity. The labors of Paul and Silas here met with great persecutions.

The epistle to the Philippians was evidently written by Paul during his first imprisonment at Rome about A. D. 63. At the time of the writing the epistle, Paul seems to anticipate a speedy decision of his case and hopes to obtain his release, as he intimates in verses 25, 27 of the first chapter and in verses 23, 24 of the second chapter. The Philippian church had sent Epaphroditus to Rome with a contribution for Paul, and when he returned Paul sent this letter with him.

The church at Philippi appears to have been one of the most pure and generous of that age. Its members showed the tenderest regard for Paul. Twice while at Thessalonica, and once when at Corinth, they had sent him contributions for his support, which he accepted to prevent the gospel being burdensome to more recent converts. They had also cheerfully borne many sufferings for their adherence to the Savior.

Their conduct had been uniformly so exemplary that he had only to rejoice over them, and in this epistle he pours forth his heart in expressions of devout thankfulness and hearty commendations, not unmingled, however, with exhortations and counsel.

The epistle may be divided into three parts. After an affectionate introduction, Paul expresses his gratitude to God for the Philippians and his earnest desire for the increase of their knowledge and holiness. He is very anxious that they might not be dejected on his account, and he assures them that his imprisonment had not hindered the gospel, but rather had the tendency to promote it. Paul, under so trying conditions, was very optimistic, and did not allow himself to become discouraged. He had thoroughly resigned himself to the will of the Lord, and did not allow his persecutions to intimidate him in the least, and he exhorts the Philippians no matter what may be their lot, to maintain a conduct worthy of the gospel, or in other words, never to compromise the gospel, and to be steadfast and courageous, united, generous and humble, copying the example of their blessed Lord and Master, and reminds them that their consistency and usefulness are his own highest rewards. He promises to send Timothy to them, and then his reason for sending Epaphroditus to them because of his desire to go to them. Paul saw the need of the gospel being preached to the church for in the twenty-first verse of the second chapter he says, "For they all seek their own and not the things of Jesus Christ, detecting in them the spirit of selfishness, and it seems to me that we have need in this advanced age to guard against this same spirit. Is it not true that labor troubles as well as domestic and national troubles arise largely and many times altogether from the spirit of selfishness? Is it not true that the conditions existing in Europe to-day with its vast amount of bloodshed, its thousands of desolate homes, with

its many thousands of fatherless children, the many widows and the expenditure of many millions of dollars, and the disruption of nations is due primarily to the spirit of selfishness? Is it any wonder that the great apostle Paul sounded out a warning note to be handed down from generation to generation, that men might guard against the spirit of selfishness?

And are we to-day as ministers of the gospel and as laymen in the church of Jesus Christ free from this spirit? Do we seek the mutual good of each other and of the kingdom of Jesus Christ? Or do we fall under the condemnation of the words of Paul. The life that would be a blessing to the world in its largest measure must be unselfish.

In the second chapter Paul exhorts the Philippians to rejoice in their Christian privileges; and to be on guard against Judaizing teachers, who prided themselves upon distinctions in which he himself could more than compete with them; while Paul excelled in these virtues if virtues they may be called, now he considers them worthless, in comparison with the excellency of the knowledge of Christ; and then referring to his own holy ambitions to strive after perfection, he urges upon the Philippians a similar spirit; contrasting with this the conduct of some false professors, against whom he had previously warned them. It seems that Paul had a vision of conditions that would exist in the centuries that were yet distant, and the Christian to-day needs to be on his guard lest he be led astray by false doctrines and teachings.

In the closing chapter the apostle addresses admonitions to individual members of the church, hinting at some kind of disagreement. How his great loving heart yearned for the unity of the church, for he realized that unless there was unity in the church there could be no great success and souls would perish. He exhorts them to holy joy, moderation, prayer, and thanksgiving; and to the study and practice of all that is true, just, pure, amiable, and praiseworthy. Then he closes the epistle with grateful acknowledgments of the repeated proofs of affection, care, and sympathy which he had received from the Philippians, in which he rejoiced for their sakes, intimating, however, with noble delicacy, his contentment with either poverty or abundance, and closes with salutation and benediction.

If I were to select the central ideas or thoughts of this letter, I would designate them in three words. We find that the predominant thoughts of the apostle are joy, love, and unity. Joy is the key note. I rejoice, ye rejoice, with joy, are expressions frequently used by the apostle.

The apostle rejoiced over the success of the gospel, in the steadfastness of the Christians. He found joy in the service of the Master even in the difficult things he was called upon to do, and

he was able even under the most trying circumstances to rejoice. When the death sentence had been pronounced upon him, he even rejoiced that he was giving his very life for the sake of the gospel. The spirit of joy finds expression in verses 5, 18, 25 of the first chapter, verses 2, 17, 18 of the second chapter, verse 1 of the third chapter, and verses 1, 4, 10 of the fourth chapter.

The epistle likewise abounds in expressions of love. Was it not the spirit of love that caused Paul to dare preach the unsearchable riches of God's truth to the people? Paul and his associates in the ministry were greatly persecuted, and shamefully treated, yet so great was his love to God and the people that he counted these things nothing in comparison to the joy of service.

Then the apostle urges upon the church the spirit of unity. He realizes that unless there be unity among God's children there can be no large measure of success in winning souls into the kingdom of the Lord Jesus Christ. May the spirit of the great apostle permeate our very life and being, and stimulate us to our best efforts in presenting to the world the pure unadulterated gospel of the Lord Jesus Christ.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.

C. E. Plack.

Address No. 18.

The Epistle to the Colossians.

The letter to the Colossians was written by Paul during his first imprisonment at Rome, presumably about A. D. 62 or 63. Colossae, a comparatively large city at that time, situated on a tributary of the Meander River in Phrygia, was of little commercial or political importance.

We have no evidence that Paul had visited Colossae prior to writing this letter. The church at Colossae was composed chiefly of Gentile converts and was founded most probably by Epaphras, one of Paul's converts from Ephesus. His visit to Paul at Rome was the occasion of writing this letter.

False teachers had imperiled the church by injecting into their doctrines the teachings of oriental philosophy. They ascribed the creation of the universe to angels instead of God. They taught that God approached mankind through a series of emanations. Such teaching removed God from their mind so far that men were induced to worship the creature rather than the Creator. Asceticism as a means of salvation was taught, and was endangering the doctrine of the mediation of Christ. These, together with

ceremonialism foisted on the church by Judaizing Christians, so confused the minds of the Colossian church that Paul was moved to write this letter to restore harmony and to set them right on the doctrines of Christianity.

Paul meets these Colossian heresies by an appeal first to their own experience 1:27, and by a statement of the person and work of Jesus the Christ, the Son of God, the only and all-sufficient Savior, as opposed to the doctrine of a series of angels as a means of approach to God.

"All things were created through Him and unto Him" instead of by angels. He who was the divine-human Person, the "first born from the dead" is the Head of the church, and should have the pre-eminence in all things, hence, there is no need for the mortification of the body as a means of grace, seeing that reconciliation has been made "through the blood of His cross." The theme of the letter is expressed in ch. 1:18, "That in all things He might have the pre-eminence."

The letter is interlaced with expressions that stress the pre-eminence and power of Christ in the life of the church; such expressions as these, "in whom we have our redemption, the forgiveness of our sins," "Your life is hid with Christ in God," "Christ, our life," "Christ is all and in all," "Christ in you the hope of glory," and "That in all things he might have the pre-eminence." The following Greek phrases are peculiar to this letter:

2:8 "Take heed lest there shall be any one that *maketh spoil of you.*" (συλαγωγέμ) through his philosophy and vain deceit.

2:15 " * * he *made a show of them openly.*" (εδπγηάτιωεν) by triumphing over them.

2:18 " * * *rob you of your prize.*" (ΚαταΒραΒενετω) that is, salvation through Christ. " * * *dwelling in* (*making his stand upon*) the things which he hath seen." (fanatical dreaming.)

2:23 "* * which things (ordinances) have indeed a show of wisdom in *will-worship.*" (self-imposed worship) no value against (satisfying) *indulgence* of the flesh. (σαρΚός) lower propensities.

3:8 "* * put away all these things * * *shameful speaking* (Βλαφημία) out of your mouth."

3:15 "Let the peace of Christ *arbitrate* in your hearts." (ΒράΒενέω).

4:11 "* * men Aristarchus, etc., that have been a *comfort* (*paragoria*) to me."

The apostle begins his letter with the usual salutation, ch. 1:1, 2, followed by expressions of thanksgiving to God for their faith in Christ, and their love toward all the saints, 1:3-12. He then discusses the redemptive work of Christ, 1:13-23. His joy through suffering in proclaiming the *mystery* (1:26, 2:2, 4:3) of salvation, 1:24-29. His anxiety for them that they remain steadfast in

the doctrines they had been taught, warning them against false teachers, ch. 2; giving general exhortations for every-day living, 3:1-17; special exhortations to wives, husbands, children, fathers, servants, and masters, 3:18, 4:1, and exhorting them to vigilance and prayer, 4:2-6. The apostle closes with a salutation and a short benediction, 4:7-18.

The practical efficiency of the letter in modern life is in its condemnation of two modern tendencies in the church; materialism in thought and life which seeks to rule out the working of a personal will, and the substitution in worship of empty ceremony in the place of heart fellowship with the divine spirit.

C. W. SNYDER.

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